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A STUDY
OF
WULFSTAN'S HOMILIES:
THEIR STYLE AND SOURCES.

A DISSERTATION

PRESENTED TO THE BOARD OF UNIVERSITY STUDIES OF
THE JOHNS HOPKINS UNIVERSITY FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY

BY

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УКАЗАЛ АДОЛМАТ?

TO

MY FRIENDS AND FELLOW-STUDENTS

FREDERICK TUPPER, JR.

AND

JOHN McLAREN McBRYDE, JR.

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A STUDY OF WULFSTAN'S HOMILIES: THEIR STYLE AND SOURCES.

PART I.

INTRODUCTION.

The first critical work on the homilies ascribed to Archbishop Wulfstan by Wanley, *Catalogue*, p. 140 ff., was done by Arthur Napier, who published at Weimar, in 1882, a dissertation *Über die Werke des Altenglischen Erzbischofs Wulfstan*. In the following year the same author lightened the labors of his followers in Wulfstan criticism by editing all the homilies ascribed by Wanley to the Archbishop.

In the first work Napier, after reviewing the arguments of Wanley, accepts his conclusion that the *Lupi* of the MSS. is a Latin equivalent for the first part of the name *Wulfstan*, and that the person referred to can be no other than the Wulfstan who was Archbishop of York and Bishop of Worcester during the years 1002–1023. He does not, however, accept as Wulfstan's all the homilies ascribed to him by Wanley, but finds that only four, on the basis of MS. authority, can be accepted as his undisputed work. The steps by which Napier reaches this conclusion are given in his own words (p. 7): “Auf Grund der Ueberschrift, *incipiunt sermones Lupi episcopi*, hat Wanley in B. die Homilien 1, 2, 3, 8, 9, 10, in C. 1, 2, 4, 11, 12, in E. 1, 2, 7, 13–29 in seinen Kanon aufgenommen; er hat also ohne weiteres angenommen, dass in jeder der 3 Hss. der Schreiber die Ueberschrift, *incip. s. L. e.*

selbständig und mit dem deutlichen Bewusstsein gesetzt habe, dass die Homilien, die er abzuschreiben im Begriff stand, von Lupsus herrühren. Dem ist aber nicht so; die Ueberschrift ist, ebenso wie die darauf folgende Predigt, eine blosse Abschrift einer in der gemeinsamen Vorlage stehenden Ueberschrift, und es lässt sich daraus nur schliessen, dass in der Urhandschrift mehrere Homilien des Lupsus auf das *incipiunt*, etc., gefolgt sind. In dieser Urhandschrift haben nun offenbar 1, 2 hinter der Ueberschrift gestanden, denn soweit stimmen alle drei Hss. überein; was aber auf 2 gefolgt ist, lässt sich bei der Abweichung der Hss. von einander nicht feststellen. Wir dürfen mithin auf Grund der Ueberschrift nur 1, 2 dem Lupsus zuerkennen. Dass 5 und 6 auch von ihm stammen, unterliegt wohl keinem Zweifel; drei Hss. nennen ihn als den Verfasser von 5, während eine ihm 6 zuschreibt. Von den 53 Homilien, die Wanley dem Wulfstan beilegt, bleiben somit nur vier, als deren Verfasser Bischof Lupsus, in den Hss. selbst mit Namen genannt wird."

Certain parts of homily 4 (Wanley's number), the *Hirtenbrief*, are regarded by Napier as the work of Wulfstan. In MS. C. this homily begins: *Wulfstan arcebiskeop greteþ*, etc., while in MSS. E. K. B. parts of the homily are found without this introduction. Napier, finding on examination of the contents that certain parts cannot belong to the same homily, rearranges the order and accepts the portions which in his edition are numbered xix, xx, xxi, xxii as the work of the Archbishop. As to the other homilies in the collection, Napier (*ib.*, p. 7 f.) thinks it is not improbable that many of them may be genuine Wulfstan homilies: "Indessen ist die Möglichkeit nicht ausgeschlossen, dass viele von den übrigen 49 Predigten dennoch von Wulfstan herrühren. Schon der Umstand, dass mehrere von ihnen sich nur in diesen drei Hss. befinden, könnte, wenn andere Gründe hinzukämen, als Bestätigung dienen; . . . Wir müssen jedoch von den vier Homilien 1, 2, 5, 6 ausgehen und in denselben nach inhaltlichen und stilistischen Kriterien suchen, die uns in unserer Beurtheilung der übrigen Homilien zu einem sicheren Resultate führen können. . . . Zuerst sei hier noch ein Wort vorausgeschickt über die Schwierigkeit der zu lösenden Aufgabe. Dieselbe besteht keineswegs bloss darin, 49 gut überlieferte Homilien durchzugehen, sie

zu sichten und entweder als echt aufzunehmen oder als unecht zu verwerfen. Schon eine oberflächliche Durchsicht brachte mir die Ueberzeugung, dass die Mehrzahl der Wulfstan zugeschriebenen Homilien nichts anders, als blosse von den Abschreibern zusammengestellte Kompilationen aus anderen Homilien sei, mit anderen Worten, dass von den 49 Predigten sehr wenige in der ursprünglichen Gestalt noch vorhanden seien. Zum Theil sind sie reine Stoppelwerke, indem die Schreiber das, was sie in mehreren Vorlagen gefunden, mit mehr oder weniger Geschick zusammengeworfen haben. Beschreibungen der Hölle, der himmlischen Freuden u. s. w., Stücke, die sie aus allerlei Quellen geschöpft haben, setzen sie neben kirchliche Gesetze oder Stücke aus der Bibel, und versehen das Ganze mit einem passenden Anfang and Schluss. Zum Theil sind die Predigten, wie sie uns vorliegen, einfache Zusammenstellungen, Bearbeitungen und Erweiterungen kirchlicher Gesetze; zum Theil auch selbständige Predigten von anderen Verfassern, aus den Aelfric'schen Homiliensammlungen und aus den Blickling Homilies, denen der Schreiber meistens einen anderen Anfang gegeben hat."

The difficulties attending any attempt to separate the genuine Wulfstan homilies in this collection from the spurious are emphasized by all critics who have expressed themselves on the subject. This fact, however, should rather inspire than deter an honest study of the material, an effort undertaken here with the hope that it may help somewhat toward a satisfactory conclusion of the matter. The first part of the paper contains a study of the style of the homilies accepted by Napier, along with a comparison of them with the Laws of Æthelred and Cnut, and the Institutes of Polity and Ecclesiastical Institutes. The second part of the paper contains an attempted classification of the remaining homilies, with an effort to determine which of these may be attributed to Wulfstan.

Before proceeding to a treatment of the style of the homilies, the few known facts of Wulfstan's life are given, followed by a short sketch of the times in which he lived, with a word on the reflection of the times in homily *xxxiii.*

For convenience of reference, Napier's designation of MSS. is given (cf. Napier, *Wulfstan, etc.*, p. viii).

A = MS. Corpus Christi College, Cambridge, S. 13;
 B = " " " " " S. 14;
 C = " " " " " S. 18;
 D = " " " " " S. 9;
 E = " Junius 99, Bodl. (Oxford);
 F = " Junius 22, Bodl. (Oxford);
 G = " Junius 121, Bodl. (Oxford);
 H = " N. E. F. iv, 12, Bodl. (Oxford);
 I = " Cotton Nero A. 1 (Brit. Mus.);
 K = " Cotton Tiberius A. 3 "
 L = " Cotton Tiberius A. 3 "
 M = " Cotton Otho B. 10 "
 N = " Cotton Cleopatra B. 13 "
 O = " Cotton Tiberius C. 6 "
 R = " Junius 23, Bodl. (Oxford);
 S = " Junius 24, Bodl. "
 T = " Trinity College, Cambridge;
 U = " Ashmole 328, Bodl. (Oxford);
 W = " Corpus Christi College, Cambridge, L. 12;
 X = " " " " " K. 2;
 Y = " Cathedral at York;
 Z = " Lambeth 489;
 b = *Blickling Homilies*, ed. Morris, London, 1880.

LIFE.

A few well-established facts present all that is known of the life of Wulfstan. Rev. W. R. Dixon, *Lives of the Archbishops of York*, London, 1863, I, 131 ff., has collected some of these scattered references and woven them into a consecutive account. By the earliest mention of Wulfstan's name we learn of his elevation to the archiepiscopate of York and the see of Worcester in 1002, the year of the "Massacre of St. Brice." Florence of Worcester, I, 156, speaking of Adulf, says: et non multo post, id est secundo nonas Maii (6 Maii) ipse defunctus, in ecclesia Sanctæ

Mariæ Wigorniæ est sepultus; cui successit abbas Wlstanus.¹ Though Florence and the other authorities cited refer to Wulfstan at the time of his elevation as *abbas*, still his signature, affixed to the charters of the time, shows that he was Bishop of London.² A charter granted by Æthelred in the year 1001 (*Cod. Dipl.*, III, 318) is signed:

+ Ego Wlstan Londoniensis
ecclesiae episcopus consigillavi.

In the year 1002 (*Cod. Dipl.*, III, 322) we find a charter signed:

+ Ego Uulfstan episcopus adsignavi.

In the same year, 1002, Wulfstan signs himself Archbishop:

+ Ego Wulfstan Eboracensis
archiepiscopus coelesti signo adfui.

The elevation of Wulfstan is not mentioned in the Anglo-Saxon Chronicle, which, however, records the death of his predecessor.

We find Wulfstan mentioned by Symeon of Durham³ as witnessing Æthelred's gift of Darlington to St. Cuthbert; and from the *Annals of Burton* we learn that he was present, in 1004, when Æthelred confirmed the foundation of Burton Abbey.⁴ The last battle in the struggle between Cnut and Edmund Ironside was fought at Assandun (1016); in the year 1020 Cnut commemorated his victory by rearing a church on the spot. At the consecration exercises Wulfstan was the chief ecclesiastical figure. The *Anglo-Saxon Chronicle*, year 1020, says: "and on þisum geare se cyng fôr to Assandune and Wulfstan arcebiscop and Ðurkil and manega bisceopas mid heom and gehalgodon þæt

¹ Cf. also Symeon of Durham, II, 138; Roger of Wendover, I, 435; Roger of Hoveden (Savile), 429; *Rer. Ang. Script.* (*Chronica de Mailros*), I, 153.

² Freeman, I, 342, note; Wanley, *Catalogue*, p. 140.

³ Symeon of Durham, I, 83: *Inter quos unus ex nobilibus vocabulo Styr, filius Ulf, a rege Ethelredo impetravit, ut Dearningtum cum suis appendiciis sancto Cuthberto donaret; atque coram rege, et presentibus archiepiscopo Eboracensi Wulstano et episcopo Dunhelmensi Aldhuno et aliis principalibus viris qui cum rege Eboracum convenerant, ita hoc donum firmatum est, ut qui sancto Cuthberto anferret æterno anathemate damnaretur.*

⁴ *Annals of Burton* (Gale), III, 246.

mynster æt Assandune.”¹ In the same year Living, Archbishop of Canterbury, died, and one of the MSS. of the *Chronicle*, Cott. Domit., A. VIII, records the fact that Wulfstan consecrated his successor: “And Living arcebiscop forðferde and Ægelnoð munec and decanus æt Cristes cyrican was þæs ylcan geares þar gehadod to arcebiscop from Wulfstane arcebiscop.”²

Wulfstan died at York, May 28, 1023. This fact is recorded in two MSS. of the *Anglo-Saxon Chronicle*, Bodl. Laud 636, and Cott. Domit., A. VIII: “Her forðferde Wulfstan arcebiscop and feng Ælfric to.” For the fact that he was buried at Ely we have the testimony of Florence of Worcester³ and Roger of Hoveden.

SKETCH OF THE TIMES.

Since the best known homily of the Wulfstan collection deals with the evils which befell the English through the Danish invasions, a short sketch of the period in which these invasions occurred is given.

Freeman (*History of Norman Conquest*, I, 44–45) divides the incursions of the Danes into three periods:

1. Period of simple plunder (787–855).
2. Period of settlement (855–897).
3. Period of political conquest (980–1016).

It was during the last period that Wulfstan lived, and this, consequently, is the one with which we are here concerned.

With the beginning of Æthelred's reign came the trouble which was to follow him all the days of his life. Swend, the Dane, and Olaf, the Norwegian, had set their eyes on England, and from their hands the country was destined to suffer untold miseries.

¹ Cf. Florence of Worcester, I, 183; Roger of Hoveden (Savile), 437.

² Freeman, *History of Norman Conquest*, I, 471, note, thinks it was during this vacancy—from the death of Living to the consecration of Æthelnoth—that Wulfstan dedicated the church at Assandun.

³ Florence of Worcester, I, 183: Wlstanus, Eboracensium archiepiscopus, Eboraci, quinto Kal. Junii (28 Maii), feria tertia, defungitur, sed corpus ejus Heli defertur, et ibi sepulitur. Cf. Roger of Hoveden (Savile), 437; *Historia Eliensis* (Gale), c. xxix.

If, in the beginning, *Æthelred* had possessed the spirit of the brave ealdorman, *Brihtnoth*, all might have been well; but the same year which saw the battle of *Maldon* (991) saw also the cowardly purchase of peace from the invaders by the king.

To the cowardice of the king was added the treachery of his counsellors. The *Anglo-Saxon Chronicle*, year 992, records the desertion of Ealdorman *Ælfric*, whom the king had made one of the commanders of his fleet: “*Ða sende se ealdorman Ælfric and hēt warnian þone here, and þā on þære nihte þe hy on þone dæig togædere fōn scealdon, þan sceoc hē on niht from þære fyrdē him sylfum to myclum bysmore.*”

Speaking of this treachery, Freeman (*ib.*, I, 307) says: “We have now reached the first of that long series of utterly inexplicable treasons, which were, in a way as utterly inexplicable, invariably forgiven by those against whom they were wrought. One can understand the wretched policy which buys off an enemy, or the sheer cowardice which flies from an enemy. Contemptible as both of them are, neither of them implies any deliberate treachery or any positive perversion of heart. But what human motive could induce an English Ealdorman deliberately to betray his country to the heathen invaders? Yet so to do now becomes the regular course on the part of the royal favorites, a class who form a strange contrast to the brave men, chiefs and people alike, whose patriotic efforts were so often thwarted by them.”

In 994 the combined forces of *Swend* and *Olaf* besieged London. Let the *Chronicle* tell how the city was saved and how the disappointed besiegers wreaked their vengeance on the surrounding country: “*ac hi þær geferdon maran hearm and yfel þonne hī æfre wendon þæt him ænig buruhwaru gedon sceolde. Ac seo halige Godes modor on þam dæge hire mildheortnesse þære buruhwære gecydde and hi ahredde wiþ heora feondum, and hi þanone ferdon, and worhton þæt mæste yfel þe æfre æni here gedon meahte, on bærnette and heregunge and on manslihtum, sēgðer ge be þæm sæ riman and on Eastseaxum and on Kentlande and on Suðseaxum and on Hamtunscire, and æt neaxtan namon him hōrs and ridon him swa wide swa hi woldan, and unasecgndlice yfel wyrcende wæron.*” Under these distressing circumstances *Æthelred* and his witan met and decided—to pur-

chase peace again. This was the last invasion of Olaf, and we hear no more of Swend till the blood of his slain countrymen cried out to him for revenge.

It was in 1002 that the king commanded a massacre of all the Danes in England, "forðam," says the *Chronicle*, "þam cyninge wæs gecyd, þæt hi woldan hine besyrwan æt his life, and siþan ealle his witan, and habban siþan his rice." Then came Swend. Exeter was an easy prey through the treachery of Hugh, the Frenchman, Queen Emma's reeve.¹ To oppose the devastating march of Swend, a force was gathered, and we find, strange to say, it was led by Ealdorman Ælfric, the traitor. The *Chronicle's* account of his treachery, through which the enemy were allowed to escape without a battle, is worth quoting: "Ða sceolde þe ealdorman Ælfric lædan þa fyrd, ac he teah þa forð his ealdan wrencas. Sona swa hi wæron swa gehende, þæt ægðer here on oðerne hawede, þa gebræd he hine seocne, and ongann hine brecan to spiwenne, and cweð þæt he gesicled wære, and swa þæt folc becyrde þæt he lædan sceolde, swa hit gecweden is, Donne se heretoga wacað, þonne is eall se here swiðe gehindrad."

To add to the distress of the people there was, in 1005, a famine so terrible that no man remembered a worse.

The next year another army came plundering. This time Kent and Sussex suffered. The king gathered an army for defense, but it melted away without striking a blow. Observe the bitter sarcasm (Freeman, *ib.*, I, 360) of the *Chronicle*: "Ac for eallum þissum se here ferde swa he sylf wolde, and seo fyrdung dyde þære landleode ælcere hearm, þæt him naðer nē dohþe ne inghere ne uthere. Ða hit winter læhte, þa ferde com þa ofer þa Scē Martines mæssan to his friðstole Wihtlande, and tylode him þær æghwær þæs hi behofedon, and þa to þam middan wintran eodan him to heora gearwan feorme, ut þuruh Hamtunscire into Bearrucscire to Readingon, and hi a dydon heora ealdan gewunan, atendon hiora herebeacon swa hi ferdon."

The only effective resistance was tribute, and this was paid again in 1007. This gained a respite of two years, which was employed in collecting a great fleet. But even this effort availed

¹A. S. *Chron.* (1003): Her was Exaester tobrocen þuruh þone Frenciscan cearl Hugan, þe seo hlæfdige hire hæfde geset to gerefan.

nothing. A certain Wulfnoð, one of the ship-commanders, was accused of some crime, and the king ordered him to be seized. He fled with twenty ships, and the eighty which were sent to bring him back were destroyed in a storm. Though this loss must have been comparatively small, it had a terribly demoralizing effect on the ships which were left. The consternation is well described in the *Chronicle* (1009): “*Ða þis þus cuð wæs to þam oðrum scipum þær se cyng wæs, hu þa oðre geferdon, hit wæs þa swilc hit eall rædleas wære, and ferde se cyng him hām, and þa ealdormen and þa heahwitan, and forleton þa scipu þus leohltlice, and þæt folc þa, þæt on þam scipon wæron, fercodon eft to Lundene, and leton ealles þeodscypes geswinc þus leohltlice forwurðan, and næs se sige na betere þe eall Angelcyn to hopode.*”

The coming of Thurkill's fleet, the form in which the evil next took shape, gave occasion for more treachery; again the traitor was an ealdorman, Eadric, more wily, if possible, than Ealdorman Ælfric. On a certain occasion the king was waiting to intercept the enemy, who were returning to their ships laden with booty, when Ealdorman Eadric, by some means not mentioned, interfered and prevented an attack (*Chron.*, 1010): “and eall folc gearu wæs him on to fonne, ac hit wæs þuruh Eadric ealdorman gelet, swa hit gyt æfre wæs.”

The year which followed (1010) was the most terrible of all. After a brave but unsuccessful effort of resistance by Ulfcytel, a feeling of general helplessness seems to have settled down upon the people. Sixteen shires were ravaged. Efforts of defense were futile (*Chron.*, 1010): “and þonne hi (Danes) tō scipon ferdon, þonne sceolde fyrd ut ēft ongean þæt hi up woldan, þonne ferde seo fyrd ham, and þonne hi wæron be easton, þonne heold man fyrd be westan, and þonne hi wæron be suðan, þonne wæs ure fyrd be norðan.” Then came despair and selfishness (Freeman, I, 346; *Chron.*, 1010): “*Æt nextan næs nan heafodman þæt fyrd gederian wolde, ac ælc fleah swa he mæst mihte, ne furðon nan scir nolde oðre gelæstan æt nextan.*”

There was nothing left for the king to do but to fall back on his old expedient of buying peace. This time an enormous price was set, £48,000; and, as it could not be paid till the next year, the enemy continued its depredations. Canterbury was seized, and,

through the treachery of *Ælfmær*, fell. Archbishop *Ælfheah* was carried off and held for several months, till his captors, incensed by his refusal to ransom his life, in a fit of drunken rage, cruelly put him to death (May 19, 1012).

When Swend came with his son Cnut in the next year, he sailed up the Humber and received the submission of all the country north of Watling Street. Turning to the South he was accepted as "full king." Then followed the flight of *Æthelred* to Normandy; his return on the death of Cnut; his own death in 1016. Afterwards came the short, sharp struggle between Cnut and Edmund Ironside, the division of the kingdom, and the mysterious death of Edmund.

The line of Cerdic was broken; a Dane ruled all England.

REFLECTION OF THE TIMES IN HOMILY XXXIII.¹

This homily, while possessing the general features of Wulfstan's style, exhibits at the same time marked differences from the other accepted homilies. In its half-poetical, highly emotional nature it affords us the chief illustration of Wulfstan's peculiar characteristics of style; but the difference to be noted here is the fact that it deals with secular events. It is an address to the English people; a direct outgrowth of the calamities which oppressed them. It is not difficult to read between the lines. When Wulfstan tells us (156⁶) that "lytle getrywða wæron mid mannum, þeah hi wel specean," or (160⁶) "her syn on lande ungetrywða micle for gode and for worulde, and eac her syn on earde on mistlice wisan hlafordswican manege," there is little doubt that he had in mind the traitors *Ælfric*, *Eadric*, and *Ælfmær*, with many others, possibly, whose names we do not know. The memory of the sack of Canterbury and the murder of *Ælfheah*, with other occurrences of like nature, doubtless inspired such passages as 158⁷, "godes hus syndon to clæne berypte ealdra gerihta and innan bestrypte ælcra gerysena, and godecunde hadas wæron nu lange swyðe forswawene." In 158¹², "ut of þisan earde wide gesealde swyðe unforworhte

¹ Napier, *Wulfstan, Sammlung der ihm zugeschriebenen Homilien, etc.* Berlin, 1883.

fremdum to gewealde," we have mention of an evil which was so common as to call forth legal prohibition.

The famine of the year 1005 was only the most terrible, possibly, of many others; 159⁸, "ac wæs here and hunger . . . on gewelhwylcon ende; 159¹², "us unwedera for oft weoldan unwæstma."

We have in this homily, in addition, some interesting facts touching the social condition of the country. The relationship (162⁷) of thrall and thane is reversed; (163¹) a thrall often binds a thane who was formerly his master and forces him into thralldom. The people have become cowards; (162¹⁵) in battle one Dane often puts to flight ten or more English; (163⁶) two or three seamen often drive a band of Christian men from sea to sea. Women are most outrageously insulted (162²⁰, 161⁸, note). The greatest evil known to a Germanic people has befallen the English —one member of the family will not protect another; (159¹⁵, 161⁹) brother will not protect brother, a father will not protect his child, nor a child his own father. The sins of the people are summed up in the simple but scathing words of the preacher (164¹⁶): "menn scamað for gðan dædan swyðor þonne for misdædan."

STYLE.

VOCABULARY.

A comparison of the vocabulary of Wulfstan with that of *Ælfric* and the *Blickling* homilist shows that he is not so versatile as the former nor so poetic as the latter. In making such a comparison we should remember, however, that Wulfstan's limited range of subjects does not offer him the opportunity for the display of words found by *Ælfric* in a great variety of subjects. Wulfstan is strongest in expression when setting forth the sins of the people, exhibiting a vigor and vividness not found in the other homilists. His accumulation of synonyms in detailing the variety and enormity of the prevalent crimes shows that in this variety of expression he is unsurpassed. His words have generally the plain, unfigurative meaning. His force lies in using words of every-day life, words with which his people are familiar.

While his vocabulary is not so literary as *Ælfric's*, it is more concrete. A marked characteristic of Wulfstan's vocabulary is found in the great number of words of a distinctly legal coloring.

SENTENCES.

In examining Wulfstan's sentences, one is struck by the long lists of words, joined usually by alliteration or end-rhyme. 163¹⁷: . . . ac wearð þes þeodscipe . . . swyðe forsyngod þurh mænigfealde synna and þurh fela misdæda: þurh morðdæda and þurh māndæda, þurh gitsunga and þurh gifernessa, þurh stala and þurh strudunga, þurh mānsylena and þurh hæfene unsida, þurh swicdomas and þurh searacraeftas, þurh lahbrycas and þurh æswicas, þurh mægræsas and þurh manslihtas, þurh hadbrycas and þurh æwbrycas, þurh sibblegeru and þurh mistlice forligru. and eac syndon wide, swa we ær cwædan, þurh aðbrycas and purh wedbrycas and purh mistlice leasunga forloren and forlogen ma, þonne scolde, and freolsbricas and fæstenbricas wide geworhte oft and gelome.

26¹⁴: ðyder sculan mannslagan, and ȝider sculan manswican; þider sculan æwbrecan, and þa fulan forlegenan; þider sculan mānsworan and morðwyrhtan; ȝider sculan gitseras, ryperas and reaferas and woruldstruderas; ȝider sculan þeofas and þeodscāðan; ðyder sculon wiccan and wigleras, . . .

Cf. 159⁷; 163¹¹; 165¹⁰, note; 166³, note; 114¹²; 115⁸.

Wulfstan's sentences do not exhibit the same painstaking care which one remarks in the sentences of *Ælfric*. The following is one of many of like structure showing a loose coördinative style. 8⁶: . . . þa hreas he of heofonum and eall, þæt him hyrde, and hy gewurdan of englum to deoflum gewordene, and heom wearð hyl gegearwod, and hi þær wunjað on ecan forwyrde.

The sentences are often closed with a short clause expressing censure or warning; sometimes it is a comment on what precedes.

9¹⁴: and of heom twam is eall mancynn cumen.

14⁸: swa forð hy wæron wið god þa forworhte.

17¹⁸: and hit sona æfter þæm ealswa æode.

25¹: and þæs æfre ænig ende ne cymð.

25¹⁴: buton hit ær geandet and gebet wære.

111¹⁵: gif we sylfe þas geearnjan wyllað.

112¹¹: butan he hit ær gebete.

115⁴: butan he geswican and þe deoppor gebetan.

157⁶: gyf hit sceal heonanforð godjende wurðan.

157⁹: gif man þæt fyr sceal to ahte aewæncan.

160⁵: do māre, gyf he mæge.

160¹²: and aegðer is geworden on þisan earde.

161⁴: and eal þæt is gode lað.

161⁸: and eal þæt syndon micle and egeslice dæda.

163⁷: gyf we on eornost ænige cuðan oððon we woldan ariht understandan.

168¹⁶: butan he gewende þe rafor to his drihtne.

169³: butan he geswice.

The principle of *balance* is used effectively. The author knew well the aid afforded by such a construction to interpretation and memory, as well as the emphasis lent to the balanced parts. Balance is often combined with antithesis, an additional element of emphasis; and in many cases the effect is heightened by alliteration. Some of the more striking examples of balance are :

19¹⁴: þa, þe godes willan her wyrecað, þa sculan þonne habban ece blisse on heofona rice, and þa, þe her nu deofle fyligað, and his unlarum, þa sculon þonne mid deofle faran on ece forwrýd helle wites.

21²: ac hu mæg þonne æfre ænig man hine inweardlice to gode gebiddan, buton he inwerdlice on god hæbbe rihtne geleafan.

24²⁰: forðam, ealswa þa godan habbað ece lif on myrhðe, swa habbað þa yfelan and þa forwyrtan ece lif on yrmðe.

25¹: þam yrmungan wære micle betere, gif hit beon mihte, þæt hi swa deade wæron, þæt hy ða yrmða leng næfdan, þonne hi swa lyf hæfdon, þæt hi þoljað ece yrmðe.

157³: forðam mid miclan earnungan we geearnodon þa yrmða, þe us on sittað, and mid swyðe miclan earnungan we þa bote motan æt gode geræcan.

158⁴: forðam godes gerihta wanedan nu lange innan þysse þeode on æghwylcum ende, and folclaga wyrsedan ealles to swyðe.

160⁵: forðam her syn on lande ungetrywða micle for gode and for worulde, and eac her syn on earde on mistlice wisan hlafordswican manege.

162⁸: gyf þræl þene þegen fullice afylle, liege ægylde ealre his mægðe; and gyf se þegen þene þræl, þe he ær ahte, fullice afylle, gylde þegengylde.

163¹⁰: we him gyldað singallice, and hy us hynað dæghwamlice.

168¹⁰: ac þy hit is þe wyrse wide on earde, þe man oft herede, þæt man scolde hyrwan, and to forð hyrwde, þæt man scolde herigean, and laþette to swyðe þæt man scolde lufjan. Cf. 165².

169⁴: la, riht is, þæt we lufjan þa, þe god lufjan, and hetelice ascunjan þa, þe god græmjan . . . þe laes þe we habban ænigne gemanan nu heora synna, and eft heora wita.

Balance of clause or phrase :

21²⁰: Crist, . . . is ægðer ge soð god on godcundnesse ge eac soð man þurh þa mennisnesse, þe he underfeng þurh his modor Sċā Marian for ealles mancynnes neode and for ealles middaneardes alysednesse.

23¹⁶: ac he ahredder us þurh his deaþ of ecan deaþe and gerymde us weg to ecan life. we agan nu geweald hwæðer we geearnjan willan þe ēce lif and ēce blisse, þe ēcne deaþ and endelease yrmðe.

110⁶: Leofan men, for ure ealra þearfe Crist com on þis iif and for ure neode deaþ þrowode.

157¹⁰: and mycel is nydþearf manna gehwylcum þæt he godes lage gyme heonanforð georne, and godes gerihta mid rihte gelæste.

Many repetitions are found in the homilies. By consulting p. 32 ff. it will be seen that many of the repeated passages are found in the Laws. These passages were known to be familiar to the people, and are thus frequently used as a means for catching the popular ear. Wulfstan did not avoid repetition. He was pre-eminently a popular preacher, his great object being to gain and hold the attention of his hearers.

Repetition in same homily :

Homily II.

10⁴: þæt hy to gode næfdon næðer ne lufe ne ege, ac on ælce wisan hy þurh heora synna god to þam swyðe gegremedon, þæt he let æt nehstan flōd gan ofer ealne middangeard . . .

13¹⁵: þæt hi næfdon to gode næðer ne lufe ne ege, swa swa hy scoldan, ac þurh deofles lāre unriht lufedon ealles to swyðe, and æt

nyhstan þæt folc ða wearð swa wið god forworht, þæt he let faran
hæfene here . . .

Homily XXXIII.

156²: and þy hit is on worulde a, swa leng swa wyrse.

168¹⁰: ac þy hit is þe wyrse wide on earde.

156¹⁴: to wide gynd ealle þas ðeode.

160¹⁵: wide gynd þas þeode.

157⁷: la hwæt, we witan ful georne . . .

161⁶: Eac we witan ful georne . . .

163¹⁶: forðam we witan ful georne . . .

157¹⁸: godes hūs inne and ute clæne berypte.

158⁸: and godes hus syndon to clæne berypte.

159⁷: ne dohte hit nu lange inne ne ute, ac wæs here and
hunger, bryne and blodgyte on gehwylcon ende oft and gelome, . . .

162¹³: ne dohte hit nu lange inne ne ute, ac wæs here and hete
on gewelhwilcum ende oft and gelome.

160⁶: forðam *her syn on lande* ungetrywða micle for gode and
for worulde, and eac *her syn on earde* on mistlice wisan *hlaford-*
swican manege. and ealra mæst *hlafordswice* se bið on worulde þæt
man *his hlafordes saule beswice*; and ful *mycel hlafordswice eac*
bip on worulde, þæt man *his hlaford* of life forræde oþpon *of*
lande lifjende drife; and *ægðer* is geworden on þisan earde; . . .
Æfelred man dræfde *ut of his earde*.

159¹³: forðam on þisan earde wæs . . .

164¹⁰: and eac *her syn on earde* . . .

158¹²: and *ut of þisan earde* wide gesealde . . .

161³: man gesealde *ut of þisan earde* . . .

167¹⁵: . . . and from unrihte gebugan to rihte . . .

168¹⁰: . . . þæt man riht healde and unriht alæte. Cf. 166⁴.

Repetition in different homilies:

22²⁰: hine man band and hine man swang, and æt nyhstan on
rode aheng and him *ægðer* þurhdraf mid isenum næglum ge fet ge
handa . . .

110¹⁴: þa he let hine sylfne bindan and swingan and on rode
abōn and him *ægðer* þurhdfiran mid isenum næglum ge fet ge
handa . . .

165²: and þurh þæt þe man swa deþ, þæt man eal hyrweð, þæt man scolde herjan, and to forð laþet þæt man scolde lufjan.

168¹¹: ac þy hit is þe wyrse wide on earde, þe man oft herede, þæt man scolde hyrwan, and to forð hyrwde, þæt man scolde herigean, and laþette to swyðe þæt man scolde lufjan.

18²: and þæt was swutol þæs þriddan dæges, þa he of deaðe arās, þa he cydde, þæt he âr mihte ful eaðe deað forbugan, gyf he swa wolde; ac he alysde ûs þurh his deaþ of ecan deaþe and geswutelode mid his æriste, þæt he hæfð us gerymed rihtne weg to ecan life . . .

23¹²: and þæs þriddan dæges of deaþe aras and mænige eac arærde, þe lange ær deade wæron. þa he geswutelode, þæt he ah ægðer geweald ge lifes ge deaþes, and eac þær wæs þa swytol, þæt he ær mihte wiþ deaþ gebeorgan and deaþ forbûgan, gyf he swa wolde. ac he ahredde us þurh his deað of ecan deaþe and gerymde us wêg to ecan life.

26⁴–27³ is almost identical with 114³–115⁴.

FIGURES OF SPEECH.

As may be seen from the extracts already given, Wulfstan uses freely and forcibly *alliteration* and *assonance*. Some examples of *rime* and *kennings* are found. It is a remarkable fact that he uses practically no *tropes* or *similes*. His famous homily XXXIII, considered one of the most figurative bits of Anglo-Saxon prose, is entirely lacking in such figures. Examples of such Word Figures as *polyptoton* and *paregmenon*, and Figures of Repetition, as *anaphora* and *dilogy*, appear.

Illustrations of these figures will appear in a work, soon to be published, on *Tropes and Figures in Anglo-Saxon Prose*, by J. W. Tupper, Ph. D. (J. H. U.), who has kindly allowed me to consult his work in manuscript.

CLEARNESS.

One feels in the homilies of Wulfstan a constant striving after clearness. That the author is not always successful in bringing about this result is due to no lack of effort. Sometimes the very means by which he endeavors to promote clearness produces an

opposite effect. His desire, however, seems to be not only to make it possible to understand him, but to make it impossible to misunderstand him.

If an expression is used which might possibly be misunderstood, he frequently adds a simpler, more concrete one, introduced by "þæt is."

7¹⁶: and on fruman he gelogode on þære heofonlican gesceafta, þæt is, *on heofona rice*, engla weredu mycle and mære.

109⁷: his wylla is þæt we åâ æfter ure agenre þearfe geornlice winnan and þæt geearnjan, þæt we to geladode syn, þæt is, *heofona rice*.

22¹⁵: he hælde blinde and deafe and dumbe and mistlice gebrocde and arærde mænigne man of deaþe and æt nyhstan, let on him sylfum þæt mæste wundor gewurðan, þæt is, þæt he gefafode, swa he sylf wolde, þæt hine man to deaþe forraedde . . .

26¹: ac þær gewyrð þurh godes mihte raðe toscaden þæt wered on twa, and sculan þa forwyrhtan, þe her on life gode noldon hyran, ac deofle fyligdon, þonne eac habban, þæt hy ær gecuron; þæt is, þæt hy þonne sculon to helle faran.

27¹⁰: eala, eala, gesælig biþ þæt wered, þe þonne on domesdæge asyndred wyrð fram deofles gemânan; þæt syn þa gesæligan, þe god lufjað and his bebodu gehealdap.

29⁴: and ænig man oðrum ne bêode butan riht: þæt is, þæt gehwa oðrum beode, þæt he wille þæt man him beode.

109¹¹: utan . . . geðencan, hwæt we behetan, þa we fulluht underfengan, oððon þa, þe æt fulluhte ure foresprecan wærar, þæt is, þæt we woldon a god lufan.

113³: utan . . . gelæstan bliþum mode gode þa gerihta, þe him to gebyrjan, þæt is, se têoþa dæl ealra þæra þinga . . . Cf. 113¹⁰.

A further illustration of Wulfstan's striving after clearness is seen in the frequent use of þæt clauses.

10²: and syððan åâ swa heora ofspringes and mancynnes mare wearð, swa deofol mā and mā manna forlærde and getihte to heora agenre unþearfe swa æt nyhstan, þæt hy to gode næfdon næfer ne lufe ne ege, ac on ælce wisan hy þurh heora synna god to þam swyðe gegremedon, þæt he let æt nehstan flôd gân ofer ealne middaneard and adrencan eal, þæt on worulde wæs butan þam, þe on þære earce wæron, þæt was þæt an scyþ, þe god sylf gedihte

Noe to wyrkanne, and on þam anum scype wearð genered se gðða man Nðe and his þry suna and heora wif. eall, þæt æfre manncynnes elles wæs, eall hit adranc, and eall þæt nu is, eall hit com of þam mannum þe on þære arce generede wæron: and þa, syððan þæt was, þæt se flod gesette and Noe and his suna landes geweald ahtan, hy gestryndan fela bearna, and of heora ofspringe com, þæt eft wearð folces unlytel.

8²: þa wearð þær án þæra engla swa scinende and swa beorht and swa wlitig, þæt se wæs Lucifer genemned. Þa þuhte him þæt he mihte beon þæs efengelica þe hine gescop and geworhte; and, sona swa he þurh ofermodignysse þæt geðohte, þa hreas he of heofonum and eall, þæt him hyrde, and hy gewurðan of englum to deoflum gewordene, and heom wearð hyll gegearewod, and hi þær wunjað on ecan forwyrde. æfter þam gescop god ælmihtig ænne man of eorþan, þæt was Adam, and of Adames anum ribbe he gescop him wif to gemacan, se wæs Eua genamod; and to þam hy gesecep god ælmihtig, þæt hy and heora ofspring scoldan gefyllan and gemænigfyldan, þæt on heofonum gewanad wæs, þæt wæs ungerim, þæt þanon þurh deofles ofermodingesse into helle behreas.

The vividness and directness of Wulfstan's style is produced largely by the use of concrete statements. In homily **xxxiii** we are left in no doubt as to the exact sins which have brought so much sorrow and destruction upon the land; and the evils which oppressed the people are detailed in the plainest terms. Abstract statements are often followed by concrete examples. This is well illustrated by the heaping of terms already mentioned.

163¹⁰: we him gyldað singallice, and hy us hynað dæghwamlice; hy hergað and heawað, bændað and bismrjað, rypað and reafjað and to sciþe lædað.

114⁹: nis se man on life, þe areccan mæge ealle þa yrmða, þe se gebidan sceal, se þe on þa witu ealles behreoseð: and hit is ealles þe wyrse, þe his ænig ende ne cymð æfre to worulde. *ðider sculan mannslagan*, etc. Cf. p. 20.

115⁶: Utan gecyrran georne fram synnum and god biddan inweardre heortan, þæt he us gebeorge wið þone egsan. Utan forfleon geornlice mân and morþor, etc.

Wulfstan is more concrete in expression than *Ælfric*.

Ælfric's *Sermo de Initio Creaturæ* (Thorpe, *Homilies of the Anglo-Saxon Church*, vol. I, 8) treats the same subject that a part of Wulfstan's homily II treats.

Ælfric, 16²⁰: þa nam hē (Devil) micelne graman and ândan to þam mannum, and smeade hū hē hī fordōn mihte.

Wulfstan, 9⁴: þa wæs him (Devil) þæt in myclan andan, ongann þa beswican and gelærān, þæt se mann abræc godes gebod.

Ælfric, 20²¹: þa wearð þa hrædlice micel mennisc geweaxen, and wæron swiðe manega on yfel awende, and gegremodon God mid mislicum leahtrum, and swyðost mid forligere. Ða wearð God to þan swiðe gegremod þurh manna māndæda þæt he cwæð þæt him ofðuhte þæt hē æfre mancynn gesceop.

Wulfstan, 9¹⁵: heora bearna ân gedyde syððan eac þurh deofles lare deoflice dæde, þæt wæs C̄tin; he ofsloh Abel, his agenne broþor, and þa wæs godes yrre þurh þa dæde ofer eorðan yfele geniwod. and syððan â, swa heora ofspringes and mancynnes mare wearð, swa deofol mā and mā manna forlærde and getihte to heora agenre unþearfe swa æt nyhstan, þæt hy to gode næfdon naþer ne lufe ne ege, ac on ælce wisan hy þurh heora synna god to þam swyðe gegremedon, þæt he let æt nehstan flōd gân ofer ealne middaneard and adrenca eal, þæt on worulde wæs butan þam, þe on ðære earce wæron . . .

Ælfric, 24¹⁶: And þyssere mægðe God sealde and gesette â.

Wulfstan, 13³: and þam sylfan· cynne god sylf sette lage and Moyse bebead, þæt he hy be þære lage wisjan scolde. se Moyses wæs godes sylfes gespeca, and se Moyses wæs eac þæs rihtcynnes.

Ælfric, 24²²: Seo halige moder Maria þa afedde þæt cild mid micelre arwurþnesse and hit weox swa swa oðre cild doð, buton synne anum.

Wulfstan, 16¹⁷: and swa on þære mennisnesse wæs seo godcundnes bediglod, þæt he þurh eadmetta on his mennisnesse eal adreah, þæt mann deþ, butan synne anre. þa he cild wæs, eall hine man fedde, swa man oðre cild fedeð; he læg on cradole bewûnden, ealswa oðre cild doþ, hine man bær, oð he sylf gân mihte. þurh ælc þing seo mennisnes adreah, þæt hyre to gebyrede: hine þyrste hwylum and hwilum hingrode, he æt and dranc and aðgðer he þolode ge cyle ge hætan.

This concreteness is another evidence of the author's popular tone; it is his striving to reach the people; to make them understand.

FORCE.

Wulfstan has an object beyond that of merely being understood; he has a consuming desire to move men to action. This is best illustrated by homily xxxiii. Here the preacher is in a condition of intense excitement. The constant ravaging of England by the Danes, the cowardly and criminal action of king and people, the despoiling and destruction of houses of God moved him to strong utterance. He deals in no euphemisms; sins are depicted in all their horrid ghastliness, and a dark picture it makes.

His heaping of specific terms in pairs or triplets produces a forcible effect. 159⁸: here and hunger, bryne and blodgyte . . . stalu and cwalu, stric and steorfa, orfewealm and uncoðu, hol and hete . . . 115⁸: mān and morðor and manslihtas, stala and strudunga and searacræftas . . .

An effect of swift movement, coupled with much strength, is produced by a long sentence, consisting of clause after clause, each setting forth a separate act of wrong-doing on the part of the people. 158⁴: Ac soþ is, þæt ic sege, þearf is þære bote, forðam godes gerihta wanedan nu lange innan þysse þeode on æghwylcum ende, and folclaga wyrsedan ealles to swyðe, and halignessa syndon to griðlease wide, and godes hus syndon to clæne berypte ealdra gerihta and innan bestrypte ælcra gerysena, and godcunde hadas wæron nu lange swiðe forswawene and wydewan fornydde on unriht to ceorle and to mænige foryrmdæ and earme men beswicene and hreowlice besyrwde and ut of þisan earde wide gesealde swyðe unforworhte fremdum to gewealde and eradolcild geðeowode þurh wælhreowe unlaga for lytelre þyfde, and freoriht fornumene and þræliht generwde and ælmesriht gewanode . . .

In the following passage we have a similar effect, though the transition from one subject to another is not so rapid.

162¹³: ne dohte hit nu lange inne ne ute, ac wæs here and hete on gewelhwilcum ende oft and gelome, and Engle nu lange eal sigelease and to swyðe geyrgde þurh godes yrre, and flotmen swa

strange þurh godes þafunge, þæt oft on gefeohte an feseð tyne and hwilum læs, hwilum ma eal for urum synnum. and oft tyne oððe twelfe ælc æfter oðrum scendað and tawjað to bysmore þæs þegnes cwenan and hwilum his dohtor oððe nydmagan, þær he on locað, þe læt hine sylfe rancne and ricne and genoh godne, ær þæt gewurde. and oft þræl þæne þegen, þe ær wæs his hlaford, cnyt swyðe fæste and wyrct him to þraele þurh godes yrre.

Wulfstan has devices for heightening the effect of his discourse. These devices are simple, and their occasional use would call forth no remark ; it is the frequency of their recurrence that gives them the prominence of being one of the most marked features of his style.

One of these devices is the positive, assertive introduction to sentences.

Homily II.

7¹¹: Leofan men, ic bidde eow . . .

Homily III.

21¹²: Leofan menn, understandaþ swyðe georne . . .

23²⁰: witodlice witan we motan . . .

25⁶: eala, leofan menn, hwæt, we georne geseoþ.

Homily XIX.

108³: Leofan men, understandað . . .

Homily XXXIII.

156⁴: Leofan men, gecnawað, þæt soð is . . .

156⁷: understandað eac georne . . .

157⁷: la hwæt, we witan ful georne . . .

158⁴: Ac soð is, þæt ic secge . . .

161⁶: Eac we witan ful georne.

Homily XXXIV.

167¹³: Leofan men, utan understandan . . .

168⁴: ac soþ is, þæt ic secge, gyme, se þe wille . . .

169⁴: *la, riht is . . .*

In homily XXXIII sentences are often closed with such expressions as the following:

159²: *gecnawe, se þe cunne.* Cf. 162².

160⁵: *do māre, gyf he mæge.*

161⁶: *gelyfe, se þe wille.*

161⁹: *understande, se þe wille.*

162¹²: *understande, se þe cunne.*

Very characteristic of Wulfstan is the frequent use of the following intensifying expressions:

*ea*lles to *swyðe*, 158⁶; 164¹⁸; 14¹. to *swyðe*, 156⁸; 162¹⁶; 168¹³; 112⁸.

*ea*lles to *manige*, 164¹¹; 165⁴. to *mænige*, 158¹¹; 160¹⁶. to *fela*, 156¹⁰; 160¹⁵; 161⁹.

swa georne, 156¹¹. *ful georne*, 157⁷; 163¹⁷. *georne*, very often. *ea*lles to *gelome*, 157¹⁵.

*ea*lles to *wide*, 11¹¹; 156¹³. to *wide*, 158².

æt nyhstan, 11³; 13¹⁴; 14¹; 22¹⁷; 22²⁰.

oft and gelome, 112¹⁷; 159⁹; 161¹²; 162¹³; 162¹⁵; 164⁹.

inne ne ute, 157¹⁶; 159⁸; 162¹⁴. *inne and ute*, 157¹⁸. Cf. Napier, Diss., p. 12.

NARRATION.

The best illustration of Wulfstan's power of narration is found in homily II, this being a running account of events from the creation to the death of Christ. The movement is accelerated by the use of the most important facts only, these being selected with excellent judgment.

In this homily there is no mention of the wonderful marvels connected with Mary and the Apostles; none of the symbolism which formed such a striking feature of the homiletic literature of the time; none of the *betacnung* which is so characteristic of *Ælfric*. A short abstract of homily II will show with what ease Wulfstan passes from one event to another.

‘God created heaven and earth and all creatures, and in the beginning established in heaven the host of Angels. One of these, Lucifer, became so bright and glorious that he thought he might be equal with his creator. When he thought this, he and

those who obeyed him fell into hell. To repair the loss thus suffered God created Adam and Eve. When the devil perceived for what purpose they had been created he became angry and sought to mislead them. Eve fell and through her, Adam; so they were expelled from heaven and thrust into the world where they lived in sorrow. One of their children, Cain, slew his brother Abel, and on account of this sin God's anger was kindled on the earth. Through the machinations of the devil men grew worse and worse till, finally, they had for God neither love nor fear. Then God sent the flood, and all were destroyed except Noah and his three sons and their wives, from whom another race of men sprang. These the devil likewise deceived, and they forgot God. A heathen army was allowed to overrun the land, and the people were led away. After seventy years they were permitted to return home, and of their kin was born the blessed Mary, who became the mother of Christ. Christ was both divine and human, and suffered all that belongs to humanity. When he reached a suitable age he chose his disciples, and having instructed them himself, sent them into the world to teach the true faith. He manifested through his miracles that he was the son of God, and before his time came, foretold his disciples how he would suffer. He was betrayed by one of his disciples, and suffered death. The third day he arose, thus showing that he might have avoided death if he had so desired. After forty days he came from heaven with a host of angels, and by his return to heaven opened for us the way to eternal life. Thence he will come again to the judgment. We know that the judgment is approaching because we have seen many of the tokens which Christ said would come. Antichrist will come and after him the end of the world. Every man will receive the reward which he earned on earth. Let us love God and earn eternal joy.'

There is little opportunity for judging Wulfstan's power of description. Homily xxxiii is descriptive, in general, of the hopeless condition of the country. It should be mentioned of this homily that there is in it a distinct, well-sustained rhythm. One cannot escape the conclusion that there was a conscious effort to produce such an effect. This rhythmical element has been seized on by the defenders of the theory that Otfrid's verse was known

and used in England, and Einenkel (*Anglia*, VIII, Anz. 200 ff.) has arranged in this verse a portion of homily XXXIII. In the same volume of *Anglia*, Anz. 211 ff., Trautmann has arranged similarly other portions of the Wulfstan collection. The fact that we have other rhythmical homilies, *Ælfric's Lives of Saints*, makes it possible that it was customary to use homilies in this form on certain solemn occasions. The rhythmical element doubtless made them particularly suitable for intonation in large cathedrals.

RELATION OF THE ACCEPTED HOMILIES TO THE LAWS.

A casual reading of the homilies discovers the fact that they follow closely, in many places, the *Laws* and *Institutes*. I give below the result of a comparison with the *Laws* of *Æthelred* and *Cnut* (Schmid), and the *Institutes of Polity* and *Ecclesiastical Institutes* (Thorpe).

Napier (*Über die Werke des Altenglischen Erzbischofs Wulfstan*) has called attention to several of the more striking agreements.

*Homily II.*¹

The opening lines of this homily, 6¹–7¹⁰, are the same as ll. 328²–330⁶ of the *Institutes of Polity* (Thorpe, II) with these differences :

Inst., 328³³: “swa hlude swa byme,” not in Wulfstan; Wulfstan, 7⁷: “godes,” not in Institutes. (Napier, *Über die Werke*, etc., p. 62.)

Homily III.

Thorpe, II, 330²³: Tæceð cristenum mannum georne and gelome rihtne geleafan, and þæt hi cunnon heora cristendomes and heora fulluhtes gescead witan.

Wulfstan, 20⁶: Leofan men, doð, swa eow mycel þearf is, understandað, þæt ælc cristen man ah micle þearfe, þæt he his cristendomes gescead wite, and þæt he cunne rihtne geleafan rihtlice understandan. wac bið þæt geðanc on cristenum men, gyf he ne cann understandan

¹ Napier: *Wulfstan, Sammlung der ihm zugeschriebenen Homilien*, etc.

Schmid, 266; Cnut, c. 22: And we lērað, þæt ælc cristen man geleornige, þæt he hūrū cunne rihtne geleāfan ǣriht understandan, and Pater Noster and Credan geleornian, for þām mid þām oðrum sceal ælc cristen man hine tō God gebiddan, and mid þām oðrum geswutelian rihtne geleāfan. Crist sylf sang Pater noster ǣrest, and þæt gebed his leorningc-enihtum tæhte, and on þām godcundan gebede sŷn VII. gebedu. Mid þām se þe hit inweardlice gesingð, he gesēr-endað tō Gode sylfum ymbe æfre ǣlce neðde, þe man beðearf, aðor oððe for ðysum līfe oððe for þām tōweardan. Ac hū mæg þonne æfre ǣnig mann hine inweardlice tō Gode gebiddan, butan he on God hæbbe inweardlice sōðe līfe and rihtne geleāfan . . .

Schmid, 234; Æthelred, c. 42: þæt hi rihtne geledfian an-rædlice habban on þone sōþan God, þe is wealdand and wyrhta ealra gesceafta.

Thorpe, II, 330⁶: þæt is, þæt hi þonne sculon to helle faran

þurh rihtne geleafan þæne, þe hine gescop and geworhte, and gyf he nele geleornjan, þæt he cunne, þæt ælc cristen man huru cunnan sceal, pater noster and credan. forðam mid þām oðrum sceal ælc cristen man hine to gode gebiddan and mid þām oðrum geswuteljan rihtne geleafan. Crist sylf sang pater noster ǣrest and þæt gebedd his leorningcnihtum tæhte; and on þām godcundan gebede syn VII. gebedu, mid þām se, ðe hit inwerdlice gesingð, gesērndað to gode sylfum ymbe æfre ǣlce neode, þe man beðearf, aðor oððon for ðisum līfe oððon for ðam toweardan. ac hu mæg þonne æfre ǣnig man hine inweardlice to gode gebiddan, buton he inwerdlice on god hæbbe rihtne geleafan.

(Cf. Napier, *Über die Werke*, etc., p. 66.)

21¹²: . . . þæt ge æfre habban rihtne geleafan on ǣnne ǣlmihtigine god . . . þe gescðp hefonas and eorðan and ealle gesceafta.

21¹³: . . . waldend and wyrhta ealra gesceafta. Cf. 108⁵: and gelyfan anrædlice on god ǣlmihtigine þe is waldend and wyrhta ealra gesceafta.

26⁴: þæt is, þæt hi þonne sculon to helle faran mid saule

mid sawle and mid lichoman
and mid deofle wunian on helle
witum.

and mid lichaman and mid deofle
wunjan on helle witum.

(Cf. Napier, *Über die Werke*,
etc., p. 67.)

Thorpe, II, 330⁸: Wa þam
þe þær sceal wunian on witum.
him wäre betere þæt he næfre
on weorulde man ne gewurde
þonne he gewurde. Nis se man
on life þe areccan mæge ealle
þa yrmða þe se gebidan sceal.
se ðe on þa witu ealles behreos-
ð. and hit is ealles þe wyrse
þe his ænig ende ne cymð
næfre to worulde.

26⁸: wa þam, þe þær sceal
wunjan on wite; him wære
betere, þæt he æfre on worulde
man ne gewurde, þonne he ge-
wurde. nis se man on life, þe
areccan mæge ealle þa yrmða,
þe se gebidan sceal, se þe on þa
witu ealles behreoseþ; and hit
is ealles þe wyrse, þe his ænig
ende ne cymð æfre to worulde.

(Cf. Napier, *Über die Werke*,
etc., p. 69.)

Schmid, 274; Cnut, c. 6 :
manslagen and *månsworan*, *had-
brecan* and *æwbrecan* . . .

26¹⁴: þyder sculan *mann-
slagan*, and þyder sculan *man-
swican*, þyder sculan *œwbrecan*
and þa fulan forlegenan; þyder
sculan *månsworan* and *morð-
wyrhtan*; þyder sculan *gitseras*,
ryperas and *reaferas* and *wor-
uldstruderas* . . . þyder sculan
wiccan and *wigleras* . . .

Schmid, 274; Cnut, c. 7 :
Liceteras and *leðgeras*, *rýperas*
and *redferas* . . .

Cf. 165¹⁰, note: her syndan
... *mannslagan* and *mægslagan*
... *månswaran* and *morðor-
wyrhtan* . . . and fule forlegene
horingas manege.

Thorpe, II, 320¹: *ryperas* and
reaferas hi sculan hynan . . .

27⁴: ac do nû *manna gehwylc*,
swa him mycel þearf is, *geswice
yfeles* and *bete his misdæda þa
hwile*, þe he mage and mote.

Schmid, 226; Æthelred, c. 3 :
... þæt muneca gehwylc . . . do
swa him þearf is; . . . and *misdæda
geswice*, and *bete his swyðe
georne*, þæt he *ðbrocen hæbbe*; . . .

Thorpe, II, 322²⁷: ac we agan
neðde, þæt we hit gebetan, swa
we geornost magan.

Schmid, 234; Æthelred, c. 49:
... ac manna gehwylc oðrum
bedde þæt riht, þæt he wille, þæt
man him bedde, ...

29⁴: ... and ænig man oðrum
ne bœde butan riht: þæt is, þæt
gehwa oðrum beode, þæt he wille,
þæt man him beode. Cf. 112³.

(Cf. Napier, *Über die Werke*,
etc., p. 68.)

Homily XIX.

Thorpe, II, 338⁶: ... and
eall þæt gelæstan þæt þæt we
behetan, þa we fulluht under-
fengon, oððon þa þe æt fulluhte
ure forespræcan wæron. Ðæt
is þonne ærest, þæt þæt man
behateð þonne man fulluhtes
gyrnð, þæt man à wile deofol
ascunian, and his unlare georne
forbugan ... þæt man þanan-
forð àa wile on ænne God æfre
gelyfan, and ofer ealle oðre
þing hine à lufian, and æfre his
larum geornlice fylgean, and his
agene beboda rihtlice healdan.

109¹⁴: ... and geðencan,
hwæt we behetan, þa we fulluht
underfengan, oððon þa, þe æt
fulluhte ure forespræcan wæran;
þæt is, þæt we woldan a god
lufjan and on hine gelyfan and
his belbodu healdan and deofol
ascunjan and his unlara georne
forbugan ...

Homily XXII.

Schmid, 230; Æthelred, c. 25:
... eallum cristenum mannum
sibb and sōm gemæne ...

Thorpe, II, 340²⁵: Ealle we
sculon ænne god rihtlice lufian
and weorþian, and ænne cris-
tendom georne healdan, and
ælcne hæþendom mid ealre
mihte awyrpan.

112¹²: ac utan gladjan georne
god ælmihtigne, habban us soðe
sibbe and some gemæne ...
utan gyman, þæt we urne cris-
tendom clænlice gehealdan, and
aworpan ælcne hæþendom and
habban rihtne geleafan ...

Schmid, 230; Æthelred, c. 28: . . . and að and wedd wærlice healde, . . .

Schmid, 230; Æthelred, c. 22: And freðlsa and fæstena healde man rihtlice.

Schmid, 264; Cnut, c. 18: . . . forðam ealle we sceollon ȝenne tīman gebīdan, ȝonne ȝs wære leðfre ȝonne eall ȝæt on middan-earde is, ȝæt we ȝworhtan þa hwile, þe we mihton georne, Godes willan; ac ȝonne we scolan habban ȝnefeald lean ȝæs, þe we on life ȝær geworhtan, wā ȝām ȝonne, þe ȝær geearnodē helle wīte.

Thorpe, II, 312³²: Eallum cristenum mannum gebyreð, ȝæt hi riht lufian and unriht ascunian.

Thorpe, II, 320³³: . . . butan he geswice, and þe deoppōr gebeṭe for Gode and for worulde.

112¹⁸: . . . and að and wedd wærlice healdan and freolstida and fæstentida rihtlice understandan . . .

(Cf. Napier, *Über die Werke*, etc., p. 69.)

113¹⁴: . . . an tima cymð ure ȝeghwylcum, ȝæt us wære leofre, ȝonne eal, ȝæt we on worulde wiðæftan us læfað, ȝær we a worhton þa hwile, þe we mihtan, georne, ȝæt god licode. ac ȝenne we sculan habban anfeald lean ȝæs, þe we on life ȝær geworhton. wa þām ȝonne, þe ȝær geearnodē helle wīte.

115¹¹: . . . utan lufjan riht georne and ælc unriht ascunjan.

115⁴: . . . butan hy geswican and þe deoppōr gebetan.

Homily XXXIII.

Thorpe, II, 340⁹: And ne sceolde man æfre cyrīcan derian, ne ȝenig woh beodan, on ȝenige wisan. ac nu syndon ȝeah cyrīcan wide and side wace gegriðode, and yfele geþeowode and clæne beryþte ealdra gerihta, and innan bestryþte aelcera ge-risena, and cyrīc-ȝenas syndou

157¹²: on hæþenum þeodum ne dear man forhealdan lytel ne mycel, ȝæs þe gelagod is to gedwolgodā weorþunge; and we forhealdap ȝeghwær godes gerihta ealles to gelome. and ne dear man gewanjan on hæþenum þeodum inne ne ute ȝenig þæra ȝinga, þe gedwolgodan ge-

mæðe and munde gewelhwær
bedælde, and wa þam þe þær
wealt, þeh he swā ne wéne . . .

broht bið and to lacum betæht
bið; and we habbað godes hūs
inne and ute clæne berypte. and
godes þowas syndan mæðe and
munde gewelhwær bedælde; . . .
Ac soþ is, þæt ic secge, þearf is
þære bote, forþam godes gerihta
wanedan nu lange innan þysse
þeode on æghwylcum ende . . .
and halignessa syndon to grið-
lease wide, and godes hus syn-
don to clæne berypte ealdra and
innan bestrypte ælcra gerysena,
and godcunde hadas wæron nu
lange swiðe forswawene . . .

Thorpe, II, 324¹⁷: Eallum
cristenum mannum is mycel
þearf, þæt hi Godes lage fylige-
gan, and godcundre lare georn-
lice gyman.

Thorpe, II, 324²⁸: . . . þæt
gehadode menn regollice libban,
and læwede lahlice heora lif
fadian to þearfe heom sylfum.

Thorpe, II, 312⁶: . . . þæt
he Godes larum and his lagum
fylgie, þonne geearnað he him
ece myrhðe.

Schmid, 234; Æthelred, c. 42:
. . . and Godes lārum and lagum
rihtlice filigan, . . .

Thorpe, II, 324²⁸: And gif
hit geworðe þæt folce mis-

157¹⁰: and mycel is nydþearf
manna gehwylcum, þæt he godes
lage gyme heonanforð georne . . .

159¹⁸: . . . ne ure ænig his
lif fadode, swa swa he scolde,
ne gehadode regollice ne læwede
lahlice . . .

166⁵: and utan god lufjan
and godes lagum fyligean . . .

159⁷: ne dohte hit nu lange
inne ne ute, ac wæs here and

limpe, þurh here oððon hunger,
þurh stric oððe steorfán, þurh
unwæstm oððe unweder, þonne
rædan hi georne . . .

Thorpe, II, 338⁶: . . . and eall þæt gelæstan þæt þæt we behetan, þa we fulluht underfengou, oððon þa þe æt fulluhte ure foresprecan wæron . . . and utan word and weorc rihtlice fadian, and ure ingeðanc clænsian georne, and að and wedd wærlice healdan, and gelome understandan þone miclan dom, þe we ealle to-scylon, and beorhan us georne wið þone weallendan bryne helle wites, and gearnian us þa mærða and þa myrhða, þe God hæfð gegearewod þam þe his willan on worulde gewyrcað.

Schmid, 228; Æthelred, c. 9: And witena gerædnes is, þæt man cristene men and unforworhte of eard ne sylle, ne hūrn on hæþene þeode, . . .

Schmid, 226; Æthelred, c. 3: . . . and bête swyðe georne, þæt he åbrocen hæbbe; . . .

hunger . . . on gewelhwylcon
ende . . . and us stalu and
cwalu, stric and steorfa . . .
derede swyðe þearle, and us
ungylda swyðe gedrehton, and us
unwedera for oft weoldan
unwæstmra . . .

166⁵: and utan god lufjan
and godes lagum fyligean and
gelæstan swyðe georne þæt,
þæt we behetan, þa we fulluht
underfengan, oððon þa, þe æt
fulluhte ure foresprecan wæron.
and utan word and weorc riht-
lice fadjan and ure ingeðanc
clænsjan georne and að and
wedd wærlice healdan and sume
getrywða habban us betweenan
butan uncræftan. and utan
gelome understandan þone miclan
dom, þe we ealle to sculan, and
beorhgan us georne wið þone
weallendan bryne hellewites and
gearnjan us þa mærða and þa
myrhða, þe god hæfð gegeare-
wod þam, þe his willan on
worulde gewyrcað.

158¹²: . . . and ut of þisan
earde wide gesealde swyðe
unforworhte fremdum to ge-
wealde . . .

159⁶: . . . þæt we ær þy-
san oftor bræcan, þonne we
bettan . . .

Schmid, 232; *Æthelred*, c. 38: . . . and gif he geonbyrde and sylf gewyrce, þæt hine man afylle, licge ægilde.

Schmid, 230; *Æthelred*, c. 28: And swicollice dæda and lāþlice unlaga ȝascūnige man swiðe, þæt is, . . . fūle forligra, and egeslice mān-swara and deōflice dæda, on morðweorcum and on mansliutan, on stalān and on strūdungan, on gitsungan and on gifernessan, on ofermettan and on oferfyllan, on swic-cræftan and on mistlican lah-brican, on ȝew-brican and on hād-brican, on freðls-bricon and on fæsten-bricon, on cyric-rēnan and maniges cynnes misdædan.

162⁸: . . . gyf þræl þæne þegen fullice afylle, licge ægylde ealre his mægðe . . .

163¹⁹: . . . swyðe forsyngod þurh mænigfealde synna and þurh fela misdæda: þurh morð-dæda and þurh māndæda, þurh gitsunga and þurh gifernessa, þurh stala and þurh strudunga, þurh mānsylena and þurh hæ-þene unsida, þurh swiðdomas and þurh searacræftas, þurh lahbrycas and þurh ȝewwicas, þurh mægræsas and þurh manslihtas, þurh hadbrycas and þurh ȝewbrycas, þurh sibblegeru and þurh mistlice forligru. and eac syndan wide . . . þurh að-brycas and þurh wedbrycas and þurh mistlice leasunga forloren and forlogen ma, þonne scolde, and freolsbricas and fæstenbricas wide geworhte oft and gelome.

Cf. 166³, note: . . . þurh oferfylla . . .

Many of the rime-formulas, assertive expressions (at the beginning or the end of sentence), and intensifying expressions, the free use of which becomes a mannerism in Wulfstan, are found in the *Laws* and *Institutes*.

larum and lagum,

Schmid, 234; *Æth.*, c. 42.

dæges and nihtes oft and gelome,

Schmid, 232; *Æth.*, c. 41.

" 256; Cnut, c. 6.

lare and lage,

Wulfstan, 108⁴.

dæges and nihtes oft and gelome,

112¹⁷.

oft and gelome, Schmid, 232; <i>Æth.</i> , c. 41. " 234; " " 53. " 224; " " 22.	oft and gelome, 159 ⁹ ; 161 ¹² ; etc.
wide and side, Thorpe, II, 340 ¹¹ .	wide and side, 164 ¹⁵ .
wordes and weordes, Schmid, 230; <i>Æth.</i> , c. 28. " " " " 30.	word and weorc, 167 ⁸ . wordes oððon weordes, 112 ¹⁰ .
wordes and dæde, Thorpe, II, 324 ¹⁰ .	wordes and dæde, 160 ⁸ . wordes oððe dæde, 163 ¹⁸ .
for gode and for worolde, Schmid, 228; <i>Æth.</i> , c. 8, etc.	for gode and for worulde, 160 ⁶ , etc.
for godes lufe and ege, Schmid, 306; Cnut, c. 68, § 1. ne for ege ne for lufe, Thorpe, II, 326 ⁸ .	lufe ne ege, 10 ⁵ ; 13 ¹⁶ .
wislice and wærlice, Thorpe, II, 336 ⁹ .	wislice and wærlice, 167 ¹⁴ .
And word and weorc freonda gehwylc fadige mid rihte and að and wedd wærlice healde. Schmid, 230; <i>Æth.</i> , c. 28.	and utan word and weorc riht- lice fadjan . . . and að and wedd wærlice healdan . . . , 167 ² að and wedd wærlice healdan . . . , 113 ¹ .
Leofan men, ic bidde, gehyrað hwæt ic wille secgan . . . and ic bidde eow, leofan men, doð swa ic lære, hlystað swyðe georne, hwæt ic nu secge. Thorpe, II, 324 ¹⁴ .	Leofan men, ic bidde eow, þæt ge gebýldelice hlystan þæs, þe ic eow nu secgan wille. 7 ¹¹ .

Ic bidde eow and eadmodlice
lære, men þa leofestan, þæt . . .
Thorpe, II, 394¹.

gecnawe, seþe cunne,
Thorpe, II, 324¹⁶.

Cf. gyme, seþe wille,
Thorpe, II, 310²¹.

Cf. gehealde, seþe wille,
Thorpe, II, 338¹⁷.

Forþam, understande seþe cunne,
Thorpe, II, 328¹⁸.

And soð is þæt ic secge,
Thorpe, II, 338¹⁷.

forðam soþ is, ðæt ic secge, ge-
lyfe seþe wille,
Thorpe, II, 320³.

Forðam understande seþe wille
oððe cunne,

Schmid, 254; Cnut, c. 4.

And lā understandan man georne
þæt . . .

Schmid, 232; Æthelred, c. 29.

Full georne hig witan ðæt,
Schmid, 258; Cnut, c. 6, § 2.

gif he mage,
Schmid, 284; Cnut, c. 25.

swa hit þincan mæg,
Thorpe, II, 322¹¹; 326³⁶.

swa swa bēc tæcan,
Thorpe, II, 340⁹.

gecnawe, se þe cunne; 159²;
162².

understande se þe wille, 161⁹.
understande se þe cunne; 162¹².

Leofan men, gecnawað þæt soð
is: 156⁴.

Ac soð is þæt ic secge, 158⁴.
ac soð is, þæt ic secge, gyme, se
þe wille: 168⁴.

understandaþ eac georne, 156⁷.
Leofan men, utan understandan,
167¹².

Leofan men, understandaþ, 108².
Leofan menn, understandað
swyðe georne, 21¹².

la hwæt, we witan ful georne,
157⁷.

Eac we witan ful georne, 161⁶.

do māre, gyf he mæge, 160⁵.

swa hit þincan mæg, 159¹⁸;
163¹⁹.

swa swa bēc tæcan, 165⁸.
þæs þe bēc secgað. 15³; 19¹¹.

ealles to fela,
Thorpe, II, 334¹⁷.

ealles to swyðe,
Thorpe, II, 320¹⁸; 310¹⁹;
312²⁰; 312²¹.

swyðe georne,
Thorpe, II, 306⁸; 310⁸.

to swyðe,
Thorpe, II, 308⁸; 312²².

ealles to gelome,
Thorpe, II, 320²³.

ealles to wide,
Thorpe, II, 322¹⁸.

swa us mycel þearf is,
Thorpe, II, 330²⁴.

swa ic mycele þearf ah,
Thorpe, II, 332¹⁴.

swa swa ure ealra þearf sy,
Thorpe, II, 332²⁴.

eall swa hit þearf is,
Schmid, 262; Cnut, c. 14.

and æghwilc cristenman do swa
him þearf is . . . ,

Schmid, 266; Cnut, c. 19.
and ealra mauna þearf is,

Schmid, 316; Cnut, c. 84, § 4.

on æghwylce wisan,
Thorpe, II, 320¹⁹.

wiþ Godes yrre,
Schmid, 222; Æthelred, c. 8.

to fela, 156¹⁰; 160¹⁵; 161³; etc.

ealles to swyðe, 164¹⁸.

swa georne, 156¹¹.

to swyðe, 156⁸; 162¹⁸; 168¹⁸.
ealles to swyðe; 164¹⁸.

ealles to gelome, 157¹⁵.

ealles to wide, 156¹⁸; 11¹¹.

swa we þearfe agan, 109¹¹.
swa us þearf is, 166⁸.
ealswa us þearf is, 167¹².

þæt ærest cristenra manna ge-
hwilc ah ealra þinga mæste
þearfe, 108².

on æghwylcum ende, 158⁵.
on gewelhwylcon ende, 159⁹.
on gewelhwilcum ende, 162¹⁴.

þurh godes yrre, 159²; 162⁸;
etc.

How shall we account for this close relation between the homilies and the laws? Is Wulfstan the author of both? Certainly this would be the most satisfactory manner of explaining the many agreements, both verbal and stylistic.

That Wulfstan was the author of the Latin paraphrase of the laws enacted at the council of Enham, in the reign of *Æthelred*, we know from his own words (Schmid, p. 239): “*ego Wulfstanus . . . Eboracensium archiepiscopus, eadem . . . literis infixi*,” etc. (Cf. Napier, *Über die Werke*, etc., p. 6.)

Wanley, finding the *Institutes of Polity* (Thorpe, II, 304–341) by the side of Wulfstan's homilies, and in Worcester MSS. only, did not hesitate to ascribe them to the Archbishop.¹ Dietrich, *Niedner's Zeitschrift f. hist. Theol.*, p. 544, thinks Wulfstan may be the author of the *Ecclesiastical Institutes* (Thorpe, II, 394 ff.) (cf. Napier, *Über die Werke*, etc., p. 6.).

Freeman, commenting on certain provisions of the Laws of *Æthelred*, says (*Hist. Nor. Con.*, I, 368): “In all this we can hardly fail to trace the hand of the good Archbishop *Ælfheah*.”

It is more probable that we have here traces of the hand of the “good Archbishop” Wulfstan. I shall attempt to show later that Wulfstan had a distinct purpose in quoting freely the Laws and Institutes. For the present, it is only necessary to remark that the similarity in style in the homilies and Laws leaves little doubt of the fact that the homilist is in large measure the author of the Laws. We must remember that Wulfstan held a position of great prominence in the reign of *Æthelred* and in a part of the reign of Cnut. The laws of these monarchs are concerned with spiritual as well as temporal affairs, and we should expect that the Archbishop of York, with other ecclesiastical dignitaries, would be called upon to help in framing them.

¹The *Institutes of Polity* are found in a tenth century MS. Cf. Thorpe, I, p. xxvi.

PART II.

It is the object of the second part of this work to classify the remaining homilies of the Wulfstan collection. Testing these by the principles of style which characterize the accepted homilies, we arrange them into two main groups:

- I. The Wulfstan-Group.
- II. Homilies not in the Wulfstan-Group.

In the Wulfstan-Group a further classification is attempted:

- a. Homilies probably written by Wulfstan.
- b. Homilies showing features of Wulfstan's style, though probably not written by him.

Such a division is necessarily unsatisfactory. It is not possible, in the light of the few accepted homilies, themselves differing in style, to determine beyond doubt into which of these divisions a given homily should fall. Yet there are certain of these homilies which one feels must be the work of Wulfstan, while there are others which show only in part Wulfstan-characteristics, being probably the work of imitators.

I. THE WULFSTAN-GROUP.

a. HOMILIES PROBABLY WRITTEN BY WULFSTAN.

Homily V.

An external evidence for ascribing this homily to Wulfstan is found in the place of its appearance in the MSS. It is found in four MSS., B. C. E. H., all of which contain accepted homilies of Wulfstan (cf. Napier: *Wulfstan, Sammlung der ihm zugeschriebenen Homilien*, etc., 314 ff.). In MS. B. the order is: xxxiii, v, ii; here it appears between two accepted homilies. In E. the order is: ii, iii, v; here it follows two accepted homilies, and is third in order from the superscription *incipiunt sermones Lupi episcopi*.

Examining the homily itself, we find that it consists chiefly of thoughts found in the *Laws* and *Institutes* bearing on baptism. These ideas are united into a consecutive narrative, exactly in the style of Wulfstan, many of them being found in the same words in his accepted homilies.

Instances of agreement with *Laws* and *Institutes*:

Compare 32⁴⁻⁵ with Thorpe, II, 330²³.

" 32¹⁴⁻¹⁵ " " " 338¹¹.

" 33¹⁻⁴ " Schmid, 266; Cnut, c. 22.

" 33¹⁴ " " " " 21.

" 37²⁰ " " 265; " " 18, § 1.

Instances of agreement with accepted homilies:

32¹⁴: . . . and þæt he eac wiðsace anrædlice deofles germanan: þæt is, þæt he forsace and forbuge his unlara . . .

109¹⁷: . . . and deofol as-cunjan and his unlara georne forbugan.

33¹: . . . þæt he cunne, þæt ælc cristen man huru cunnan sceal, pater noster and credan. mid þam pater nostre man sceal to gode gebiddan and mid þam credan geswuteljan rihtne ge-leafan.

20¹²: . . . þæt he cunne, þæt ælc cristen man huru cunnan sceal, pater noster and credan. forþam mid þam oðrum sceal ælc cristen man hine to gode gebiddan and mid þam oðrum geswuteljan rihtne geleafan.

37⁷: þonne is mycel þearf, þæt cristenra manna gehwylc þæt understande, and þæt he his cristendom mid rihte ge-healde.

20⁶: . . . understandað, þæt ælc cristen man ah micle þearfe, þæt he his cristendomes gescead wite, and þæt he cunne rihtne geleafan rihtlice understandan.

37¹⁸: . . . forðam we synd þurh cristendom ealle gebroðra . . .

112⁶: and þæt we syndan þurh cristendom ealle gebroðra.

38⁷: ac utan understandan, hwæt þa twa word mænan, *abrenuntio* and *credo*, . . .

110⁶: twa word behealdað mycel: *abrenuntio* and *credo*.

37²⁰: . . . þæt æni cristen
man oðrum ne beode, butan
þæt he wille þæt man him
beode . . .

38¹⁴: and þeah þæt cild to
þam geong sy, þæt hit specan
ne mæge, þonne hit man fullaþ,
his freonda forspræc forstent
him eal þæt sylfe, swylce hit
sylf spæce.

39²¹: . . . and hyne sylfne
wærlice beðence and his cristen-
dom clænlice healde and ælcne
hæþendom mid ealle aweorpe.

38³–40² is found again in LVIII, 301⁵–302¹⁰.

Homily X.

Found in MSS. B. C. E. I. In B. it lies immediately before XIX.

Instances of agreement with *Laws* and *Institutes*:

Compare 65^{15–17} with Thorpe, II, 330²³.

“	67 ^{2–3}	“	Schmid, 234; <i>Æth.</i> , c. 49.
“	67 ⁷	“	Thorpe, II, 338 ⁶ .
“	67 ^{10–12}	“	“ 338 ¹⁸ .
“	67 ^{13–18}	“	“ 338 ^{20–26} .
“	67 ^{19–24}	“	“ 340 ^{15–23} .

70¹–71⁶; 73⁸–74¹¹ are based on *Laws*.

Instances of agreement with accepted homilies:

65¹⁵: Leofan men, eallum
cristenum mannum is mycel
þearf, þæt hy heora cristen-
domes gescad witan, and þæt
hy heora cristenodom rihtlice
healdan.

112³: and utan understandan,
þæt nis nan rihtra dom, þonne
ure ælc oðrum beode, þæt we
willan, þæt man us beode.

Cf. 29⁴.

110²: and þeah þæt cild for
geogoðe sprecan ne mage, þonne
hit man fullað, his freonda fore-
spræc forstent him eal þæt ylce,
þe hit sylf spræce.

112¹⁶: utan gyman, þæt we
urne cristenodom clænlice ge-
healdan and aweorpan ælcne
hæþendom.

20⁶: understandað, þæt ælc
cristen man ah micle þearfe,
þæt he his cristenodom gescead
wite . . .

67¹: . . . and he georne eac lærde, þæt manna gehwilc oðrum beode þæt, þæt he wille, þæt man him beode.

Cf. 73¹⁰.

67⁷: . . . and eal þæt ge læstan, þæt þæt we behetan, þa we fulluht underfengan, oððon þa, þe æt fontbæðe ure foresprecan wæran.

71¹²: . . . forðam under stande, se þe wille.

73⁵: ealle þa þry naman be fehð an godcund miht, and is untodæled an ece god, wealdend and wyrhta ealra gesceafta; . . .

74²¹: and doð, swa ic lære, . . .
Cf. 69¹⁰.

oft and gelome, 73²⁰; 75¹⁰.

ealles to lange, 69¹⁵.
ealles to gelome, 69¹⁷.
ealles to swyðe, 70⁹.
to swyðe, 69¹⁶; 69¹⁹; 70⁵;
70¹⁶; 70²⁰; 70¹⁷; 74¹⁹.

29⁴: and ænig man oðrum ne bœde butan riht: þæt is, þæt gehwa oðrum beode, þæt he wille, þæt man him beode.

Cf. 112⁴.

109¹⁴: . . . and geðencan, hwæt we behetan, þa we fulluht underfengan, oððon þa, ðe æt fulluhte ure foresprecan wæran.

21¹¹: Leofan menn, under standað swyðe georne . . .
Cf. 108². Cf. 156⁷; 167¹².

21¹⁸: ealle þa þry naman be fehð an godcund miht, and is untodæled an ece god, waldend and wyrhta ealra gesceafta.

159²: gecnawe, se þe cunne.

oft and gelome, 159⁹, etc.

ealles to gelome, 157¹⁵; 164¹⁸.
ealles to swyðe, 164¹⁸.
to swyðe, 156⁸; 162¹⁶; 168¹³.

Homily XII.

Found in MSS. C. E. G. H. In H. it lies immediately before xxxiii.

Instances of agreement with *Laws*:

Compare 78⁷⁻⁹ with Schmid, 266; Cnut, c. 21.
" 79¹³⁻⁸⁰ " " 268; " " 26.

Instances of agreement with accepted homilies:

79⁷: . . . þæs þe bec secgað, . . .

79⁶: and swa mycel earfoðnes gewyrð on mænige wisan gyt wide on worulde, þæs þe bec seccað, þurh deofles bearn, þe unriht dreogað, swa næfre ær on worulde ne gewearð, forðam þæt mæste yfel cymð to mannum, þonne Anticrist sylf cymð, þe æfre ær on worulde gewurde.

79¹²: . . . forðam þeos woruld is fram dæge to dæge a swa leng swa wyrse.

80⁷: god us gescylde wið þæne egesan, and he us geryme to ðære ecan myrhðe, þe þam is gegeawod, þe his willan gewyrcað . . .

15³: . . . þæs þe bec secgað. Cf. 19¹¹.

19²: he sæde, þæt æfter þisum fæce gewurðan sceall swa egeslic tima, swa æfre ær næs, syððan þeos woruld gewearð; Anticristes tima bið æfter þisum, and nu swyðe raðe his man mæg wenan, and þurh hine gewyrð swa micel gryre, swa næfre ær on worulde ne gewearð.

156⁵: . . . and þy hit is on worulde a, swa leng, swa wyrse, . . .

18⁶: . . . þæt he hæfð us gerymeð rihtne weg to ecan life; . . .

19¹⁴: . . . þa, þe godes willan her wyrcað, þa sculan þonne habban ece blisse on heofona rice.

Homily XIII.

Found in MSS. C. E. H.

Instances of agreement with *Laws* and *Institutes*:

Compare 86¹⁰ with Thorpe, II, 324²⁸; 320¹.

“ 87¹ “ “ “ 324¹⁷.

Instances of agreement with accepted homilies:

81²: þa sæde he heom, þæt swilce earfoðnessa and swylce

19²: he sæde, þæt æfter þisum fæce gewurðan sceall swa egeslic

gedrecednessa sculan on worulde
ær þam ende geweorðan, swylce
næfreær ne gewurdan ne næfre
eft ne geweorðað.

Cf. 85¹⁰.

81¹⁸: ealles to swyðe.

82⁹: ealles to wide.

85³: ealles to manege.

82⁴: and gecnawe, se þe
cunne, . . . Cf. 82¹³.

82¹⁰: . . . ne manna getrywða
to ahþe ne standað, ac unriht rics-
sað wide and side, and tealte ge-
trywða sindon mid mannum, . . .

82¹⁹: Crist wæs ealra bearna
betst geboren, þe æfre geboren
wurde, . . .

83²: nu sceal hit nyde yfeljan
swyðe, forðam þe hit nealæcð
georne his timan, . . .

Cf. 83¹⁰; 83¹¹.

83¹⁸: wide and side.

85³: . . . and god him geða-
fað þæt for manna gewyrhtum,

tima, swa æfre ær næs, syððan
þeos woruld gewearð; . . .

164¹⁸: ealles to swyðe.

156¹⁸: ealles to wide. Cf. 11¹¹.

159²: . . . gecnawe, se þe
cunne; . . . Cf. 162².

156⁹: . . . and þæt lytle ge-
trywða wæron mid mannum . . .
and unrihta to fela ricsode on
lande; . . .

159¹⁴: . . . nu fela geara un-
rihta fela and tealte getrywða
æghwær mid mannum.

14¹⁵: . . . and of heora cynne
syððan geboren wearð ealra
bearna betst, þe æfre geboren
wurde, þæt was ure drihten
Crist, . . .

156⁴: ðeos woruld is on ofste,
and hit nealæcð þam ende, and
þy hit is on worulde a, swa
leng, swa wyrse, and swa hit
sceal nyde ær Antecristes to-
cyme yfeljan swyðe.

164¹⁶: wide and side.

11¹¹: deofol ah þurh godes
geþafunge þæs geweald, þæt he

þæt he sume hwile mot swa wodlice derjan . . . þæt deofol mot openlice þonne heora fandjan, hu fela he forspanan mæge to ecan forwyrde.

86³: nis se man on life, þe mæge oððe cunne swa yfel hit asecgan, . . .

86⁵: ne byrhð þonne broðor oðrum hwilan ne fæder his bearne ne bearn his agenum fæder ne gesibb gesibban þe ma, þe fremdan.

86⁹: eac sceal aspringan wide and side sacu and clacu, hol and hete and rypera reaflac, here and hunger, bryne and blodgyte and styrnlice styrunga, stric and steorfa and fela ungelimpa.

86¹⁶: and eal hit forwurde, gyf god ne gescyrte þæs þeod-scaðan lifdagas þe raðor þurh his mihta. ac for þæra gebeorge, þe him syn gecorene, and þe he habban wyle gehealden and geholpen, . . . þonne wurð godes dom rihtlice toscaden; . . .

mot manna fandjan, hwæðer heora geðanc aht sy, . . .

26¹¹: nis se man on life, þe areccan mæge ealle þa yrmða, . . .

159¹⁵: ne bearh nu for oft gesib gesibban þe ma, þe fremdan, ne fæder his bearne ne hwilum bearn his agenum fæder ne broðor oðrum.

159⁷: ne dohte hit nu lange inne ne ute, ac wæs here and hunger, bryne and blodgyte on gewelhwylcon ende oft and ge-lome; and us stalu and cwalu, stric and steorfa . . . hol and hete and rypera reaflac derede swyðe þearle, . . .

19⁸: . . . and eal hit forwurde, gyf god his hwile ne scyrte; ac god hine fordeþ þe raðor forþam þe he wile ge-beorhgan þam, þe him sylfum syn gecorene and gecweme. and raðe syððan æfter þam, . . . gewyrð se micla dóm, . . .

Homily XIV.

Found in MSS. C. E., in both of which it follows **xiii.** This homily is so short that few instances of agreement with the *Laws* or

with the accepted homilies can be given; but its tone and general style leave little doubt that it is a genuine homily of Wulfstan's.

Compare 9¹¹ with Thorpe, II, 338¹³.

Instances of agreement with accepted homilies:

89¹³: we witan ful georne.

157⁷: . . . we witan ful
georne . . . Cf. 161⁶.

89¹⁸: to swyðe.

156⁸: to swyðe. Cf. 162¹⁶;
168¹³.

89¹⁹: to manege.

114⁹: nis se man on life, þe
areccan mæge . . .

89²⁴: . . . nis se man on
eorþan ne se encgel on heofenan,
þe wite . . .

90¹⁰: . . . utan don . . . swa
us þearf is, . . .

166³: and utan don, swa us
þearf is, . . . Cf. 167¹².

Homily XV.

Found in MSS. A. C. E. In the last two it follows XIV.

Compare 93²³–94¹⁰ with Thorpe, II, 330⁸.

92^{8–12} is based on *Laws*.

Instances of agreement with accepted homilies:

91⁵: and þy is fela yfela
and mislicra gelimpa wide mid
mannum.

159¹⁴: . . . nu fela geara un-
rihta fela and tealte getrywða
æghwær mid mannum.

91¹⁰: and þy hit is on worulde
a, swa leng, swa wyrse, . . .

156⁶: . . . and þy hit is
on worulde a, swa leng, swa
wyrse, . . .

91¹²: swytol and gesyne.

159⁵: swutol and gesyne.

91¹⁰: swyðe georne.

156¹¹: swa georne.

91¹⁷: for gode and for
worulde.

160⁶: for gode and for
worulde.

92¹¹: to swiðe.

156⁸: to swyðe.

92²⁰: to fela.

156¹⁰: to fela.

93¹⁸: ne byrhð se gesibba þam gesibban þe ma, þe þam fremdan.

159¹⁶: ne bearh nu for oft gesibb gesibban þe ma, þe fremdan, . . .

Compare 93²⁰–94¹⁰ with 114²–114¹²; 26⁶–26¹⁴.

94¹⁰: eala, leofan men, utan don, swa us þearf is, beorgan us georne wið þæne egesan and helpa ure sylfra þa hwile, þe we magan and motan, . . .

27⁴: ac do nū manna gehwylc, swa him mycel þearf is, geswice yfeles and bete his misdæda þa hwile, þe he mage and mote: . . .

Homily XVII.

Found in MSS. C. E. H. In C. and E. it follows xv; in H. it follows xii, and lies just before xxxiii.

101²⁰–102⁵ is based on the *Laws*.

Instances of agreement with accepted homilies:

94²⁰: Leofan men, us is mycel þearf, þat we wære beon þas egeslican timan, þe towerd is. nu biþ swyðe raðe Antecristes tima, þas þe we wenan magan and eac georne witan, and þat biþ se egeslicesta, þe æfre ge-wearð, syððan þeos woruld ærost gescaben wæs. . . . þurh Crist com eallum middanearde help and frofer, and þurh Antecrist cymð se mæsta gryre and seo mæste earfoðnes, þe æfre ær on worulde geworden wearþ; and eall mancynn forwurde forðrihte, gif god his dagas ne gescyrte. ac god gescyrt his dagas for ðæra þingan, þe him gecorene syn and he gehealden habban wile.

19¹: . . . and eac he sæde for myclan egsan, þe gyt to-weard is; he sæde, þat æfter þisum fæce gewurðan sceall swa egeslic tima, swa æfre ær næs, syððan þeos woruld gewearð; Antecristes tima biþ æfter þisum, and nu swyðe raðe his man mæg wenan, and þurh hine gewyrð swa micel gryre, swa næfre ær on worulde ne gewearð. eall middaneard biþ þurh hine gedreht and gedrefed, and eall hit forwurde, gyf god his hwile ne scyrte; ac god hine fordeþ þe ræbor, forþam þe he wile geþearhgan þam, ðe him sylfum syn gecorene and ge-cweme.

97⁷: ealles to lyt.

97⁹: ure drihten Crist gehælde fela þæra on life, þe unhale wæron, and se deofol Antecrist gebrocað and geuntrumað þa, þe ær hale wæron; and he nænne gehælan ne mæg, buton he hine ærest awyrde. ac syððan he þæne mann gebrocoð hæfð, syððan he mæg dōn, swylice he hine gehæle, gyf he geswycð þæs, þe he ær þam men to yfele dyde.

97²⁰: ælc yfel he mæg don and ælc he deþ; . . .

98¹: ne can ic ne æfre ænig man oðrum asecgan fore ealne þone egsan, þe þurh þæne deofol on worulde geweorðan sceal.

98³: þonne age we mycle þearfe, . . .

98⁵: and mycle þearfe agan þa, . . . Cf. 101¹⁰.

99⁴: æt nyhstan. Cf. 99⁸; 99²⁴.

164¹⁸: ealles to swyðe.

11¹⁵: . . . þonne deþ he þeah swyðe lytelice, þær he ongyt unwære menn, sent sona on hy sylfe oððon hwilum on heora yrfe sum swiðlic brocc, and þonne hwilum gehataþ hy æl-messan þurh deofles lare oððon to wylle oððon to stane oððon elles to sumum unalyfedum þingum, and þonne sona for oft byþ þæt brocc liþre. la, for hwy þonne biþ hit swa, buton forðam, þe se man byð þonne beswicen, and deofol ah ða saule, butan he geswice and ðe deoppor gebete þa misdæde? of deofle ne cymð ænig oðer bōt, buton, þonne he hæfð þæs mannes sawle beswicen, þonne geswicð he þære dare, þe he þam menn elles ær mid derede, . . .

11¹⁴: ælc yfel cymð of deofle and ælc broc and nan bot; . . .

114⁹: nis se man on life, þe areccan mæge ealle þa yrmða, þe se gebidan sceal . . .

109¹¹: utan don eac, swa we þearfe agan, . . .

10⁴: æt nyhstan. Cf. 10⁷.

99 ¹⁹ : to swyðe.	156 ⁸ : to swyðe. Cf. 162 ¹⁶ ;
100 ¹⁰ : swyðe georne.	168 ¹⁸ .
98 ¹⁵ : swyðe þearle.	
98 ¹⁸ : wundorlice swyðe.	
99 ⁶ : þearle swyðe.	
101 ¹³ : eac is secke to soþe, . . .	158 ⁴ : Ac soþ is, þæt ic secke, . . . Cf. 168 ⁴ .

Homily XXVII.

Nearly every sentence in this homily can be found in **xxxiii** ; it is only a shortened form of that homily.

Cf. Napier, *Über die Werke*, etc., p. 16.

*b. HOMILIES SHOWING FEATURES OF WULFSTAN'S STYLE,
THOUGH PROBABLY NOT WRITTEN BY HIM.*

Homily I.

Found in MSS. C. E. L. In C. and E. it lies just before the superscription *inc. serm. Lupi epis.* It is only in the last part of this homily, 4⁴ to end, that marks of Wulfstan's style are found.

5¹¹: ac soþ is, þæt ic secke.

Compare 5¹²⁻¹⁶ with 108⁸-109¹.

“ 4⁴, note, “ 123¹⁵-124⁸; 90⁵⁻¹⁴.

Homily XXIV.

Compare 119¹²-120¹ with Schmid, 266 ; Cnut, c. 20.

“ 121⁶⁻¹⁰ “ 16⁹⁻¹⁵; 18⁵⁻⁷.

121⁶-122⁹ found again in 150²²-151¹⁴.

122⁵⁻⁹ “ “ “ 127¹³, note.

Homily XXV.

Compare 122¹²-123⁷ with 32⁴⁻¹².

“ 123¹⁵-124⁸ “ 4⁴, note.

Homily XXVI.

Compare 125¹⁻⁶ with Schmid, 266; Cnut, c. 22. Cf. 20⁶⁻¹³.
" 127⁸⁻¹² " 124¹⁰⁻¹⁵.

Homily XXXVII.

Based almost entirely on *Laws*.

Compare 176²⁰ with Schmid, 266; Cnut, c. 21.
" 176²³ " 268; " 26.
" 176²⁴ " 254; " 4.
" 179³⁻⁹ " Thorpe, II, 324²¹⁻²⁵.
" 179¹¹⁻¹³ " 338²¹⁻²³.
" 179¹³⁻²² " Schmid, 234; Æthelred, c. 42-49.
" 179²³⁻²⁸ " Cf. 308¹⁷⁻³⁰⁹.
" 176²³⁻¹⁷⁸ " Thorpe, II, 308¹⁶⁻³¹⁰.

Homily XL.

188¹¹⁻¹⁸⁹ is based on *Laws*.

Compare 189⁴⁻⁶ with 109³⁻⁴.
" 189⁵⁻⁷ " 156⁴⁻⁶.
" 189¹¹⁻¹⁵ " 4⁴, note.

Homily XLI.

Compare 191⁶⁻¹⁸ with Thorpe, II, 310¹⁶⁻³¹. Cf. Schmid, 268; Cnut, c. 26.

Homily XLII.

Compare 191²⁵⁻¹⁹² with 94²⁰⁻⁹⁵.
" 199¹⁴⁻²⁰¹ " *Revelation*, c. IX.
" 202¹⁹⁻²⁰⁴ " 25⁷⁻²⁸.

Homily XLVII.

The first part of this homily, to 243¹¹, is in Wulfstan's style.

Compare 242²³⁻²⁴³ with 159⁵⁻¹³.

" 243⁷ " 156¹⁰.

II. HOMILIES NOT IN THE WULFSTAN-GROUP.

The following homilies show no evidence of Wulfstan's style. Extracts from the accepted homilies are doubtless the work of copyists.

Homily XXIX.

This is a compilation made up from several sources :

1. Introduction, consisting of passages from *Laws*.
2. 136²⁶–140², prose rendering of *Be Domes Dæge*, ll. 92–269. Cf. Napier, *Wulfstan, Sammlung der ihm zugeschriebenen Homilien*, etc., p. VIII.
3. 140⁹–141²⁶, *Speech of Soul to Body*, found in Thorpe, II, 396³⁹–398⁴⁰. Compare 142²⁶–143² with Thorpe, II, 400²⁶.
4. Conclusion, based on *Laws*.

Homily XXX.

Compare 143^{5–15} with Thorpe, II, 338^{29–33}.
" 143^{15–19} " " " 340^{15–19}.
" 143²²–144²⁸ " " " 338^{1–27}.
" 148¹⁸–149⁹ " 263¹–264⁵.
" 148²⁸ " Thorpe, II, 396²⁶.
" 150²³–151¹⁴ " 121⁵–122⁹.
" 151²⁷–152² " 18¹⁸–19⁴.
" 152^{2–6} " 19¹⁸–20⁴.

Homily XXXV.

Compare 169¹⁶–170² with 159^{7–13}. Cf. Thorpe, II, 324²⁶.
" 172¹² " Thorpe, II, 324¹⁷.

Homily XXXVI.

Same as above, with variant readings. Cf. Napier, *Wulfstan*, etc., note to homily XXXV.

Homily XLIII.

Compare 207²⁰–209⁹ with 116¹–119¹¹.
" 209⁹–209²⁵ " 113¹³–114¹².

Homily XLIV.

Same as above, with variant readings. Cf. Napier, *Wulfstan*, etc., note to homily XLIII.

Homily XLV.

Many passages found again in homily XLIV.

Homily XLIX.

The beginning (250¹⁶–252¹⁷) and end of this homily are found in *The Blickling Homilies*, p. 105 ff. Cf. Napier, *Wulfstan*, etc., p. viii.

Homily L.

Compare 266 ⁹⁻¹²	with Schmid, 250; Cnut, c. 2, § 3.
“ 266 ¹² –267 ⁸	“ Thorpe, II, 304 ⁸ –306 ¹² .
“ 267 ⁹⁻²⁴	“ “ 306 ³¹ –308 ⁷ .
“ 268 ¹²⁻¹⁵	“ 156 ¹⁴ –157 ³ .
“ 268 ²⁰⁻²⁶	“ 159 ⁷⁻¹⁶ .
“ 268 ²⁶⁻²⁹	“ 161 ¹¹ –162 ² .
“ 269 ¹⁻⁸	“ Schmid, 222; Æthelred, c. 4, 5.
“ 269 ¹⁶⁻²⁴	“ “ 228; “ “ 5 and § 1.
“ 270 ⁴⁻²⁹	“ Thorpe, II, 334 ²⁵ –336 ¹⁹ .
	Cf. Thorpe, II, 372, xxiii.
“ 271 ¹⁻⁷	“ Schmid, 248; Æthelred, c. 40.
“ 271 ⁸⁻¹⁷	“ “ 228; “ “ 11, 12.
“ 271 ¹⁸⁻²⁰	“ “ 230; “ “ 26.
“ 271 ³⁰ –272 ³	“ “ 232; “ “ 31, 32.
“ 272 ³⁻⁵	“ “ 232; “ “ 32, § 2.
“ 272 ⁶⁻⁸	“ “ 244; “ “ 7.
“ 272 ⁹⁻¹²	“ “ 244; “ “ 10.
“ 272 ¹³⁻¹⁸	“ “ 262; Cnut, c. 14, 15, 16.

273¹⁴⁻¹⁸ found again in 79¹³⁻¹⁷.

273²¹⁻³¹ “ “ “ 85¹⁶–86⁵.

Homily LI.

Compare 274 ¹²⁻¹⁶	with Schmid, 220; Æthelred, c. 1.
“ 274 ¹⁶⁻¹⁸	“ “ 226; “ “ 35.

Compare 274¹⁸; 274²¹⁻²³ with Schmid, 220; *Æthelred*, c. 1, § 1.

“ 274²³ “ “ 304; *Cnut*, c. 64.

“ 275⁹⁻¹¹ “ “ 230; *Æthelred*, c. 14.

Homily LII.

Compare with Thorpe, II, 326^{1-6; 16-24}. Cf. Napier, *Wulfstan*, etc., note.

Homily LIV.

This homily agrees in part with a homily of *Ælfric*'s. Cf. *Homilies of the Anglo-Saxon Church*, Thorpe, II, 574 ff.

Compare 277¹⁸⁻¹⁶ with *Ælfric*, 574²³ ff.

“ 278²⁻⁶ “ “ 578¹⁷ ff.

“ 279²⁴⁻²⁹ “ “ 580¹⁰.

“ 280⁵⁻⁶ “ “ 580²⁸.

“ 280²⁰⁻²⁴ “ “ 582²⁶.

“ 281⁷⁻¹⁴ “ “ 586¹.

Homily LV.

With the exception of ll. 282²²-284¹⁸ and 284²⁸-285¹⁴, this homily is the same as one of *Ælfric*'s. (*Homilies of the Anglo-Saxon Church*, Thorpe, II, p. 98 ff.) Cf. Napier, *Wulfstan*, etc., p. VIII.

Lines 100²⁸-104¹² in *Ælfric* are not found in this homily.

Compare 282²²-283¹⁸ with (*Wulfstan*) 6¹-7¹⁴; Thorpe, II, 328²⁷-330⁶.

Homily LVIII. (Fragment.)

Compare 300¹⁻³ with Schmid, 266; *Cnut*, c. 20.

“ 300¹⁶-301⁵ “ 120⁶-121⁵.

“ 301⁵-302¹⁰ “ 38³-40².

“ 303⁶⁻¹² “ 239⁸⁻¹².

“ 303²⁴-304¹⁴ “ Thorpe, II, 328²⁹-330⁶.

“ 306⁸⁻¹⁴ “ 122⁴⁻⁹.

“ 306¹⁷⁻³⁰ “ 7¹²-8⁷.

Homily LIX.

Compare 307 ⁴⁻¹⁵	with Thorpe, II, 324 ¹⁷⁻²⁸ .
“ 307 ⁴⁻¹²	“ 179 ⁸⁻⁸ .
“ 307 ¹⁶⁻²⁰	“ Schmid, 266; Cnut, c. 21.
“ 307 ²⁰⁻²⁸	“ “ “ “ 22.
“ 307 ²⁸ -308 ²	“ “ 268; “ “ 23.
“ 308 ²⁻⁴	“ “ “ “ 24.
“ 308 ⁴⁻¹³	“ “ 258; “ “ 7.
“ 308 ¹³⁻¹⁷	“ “ 268; “ “ 25.
“ 308 ¹⁷ -309 ⁸	“ “ 234; Æthelred, c. 42-49.
“ 308 ¹⁸ -309 ⁸	“ 179 ¹⁸⁻²⁰ .

Homily LX.

Compare 309 ¹⁸⁻²¹	with Schmid, 226; Æthelred, c. 31.
“ 309 ²¹⁻²⁶	“ “ 228; “ “ 7.
“ 310 ⁶⁻⁹	“ 159 ¹⁴⁻¹⁷ .

Homily LXI.

Compare 310⁷-311¹⁶ with Schmid, 244; Æthelred, c. 9-16.

Homilies **iv**, **ix**, **xi** are in Latin; **vi** is in Latin and Anglo-Saxon. **xvii**, **xxxviii**, **xxxix**, **lvii** are based, in general, on the *Laws*; but these, with **vii**,¹ **xxxii**, **xlvi**, **xlviii**, **lvii**, **lxii**, are not in the style of Wulfstan.

CONCLUSION.

An examination of the accepted homilies of Wulfstan shows that the most prominent features of his style are legal phraseology; heaping of alliterating substantives; numerous repetitions; accumulation of short sentences, each detailing some separate sin or misfortune; favorite introductory and final clauses; intensifying expressions; rhythm; and striving after clearness. His weakness

¹ Cf. Wölker, *Grundriss zur Geschichte der Angelsächsischen Litteratur*, p. 480, § 579.

in the use of *trope*s shows a lack of strong imaginative power. His strength in figures lies in the use of those which depend on sound for effect.

Wulfstan is first of all a preacher: *Ælfric* is teacher and then preacher. We do not find Wulfstan, like *Ælfric*, lingering over distinctions of terms. His sermons are addressed to the emotions of his hearers; he is the great forerunner of the modern evangelist. That he is, also, in a certain sense, a teacher, is shown by the incorporation of parts of the *Laws* into his homilies. These legal-homilies are an interesting example of the inter-relation of Church and State. The churchman felt it his duty to keep before the minds and consciences of his people the law of the land; the statesman, as in the case of Alfred, placed the Ten Commandments at the head of his laws. This kind of homily degenerated in the hands of Wulfstan's imitators, becoming practically all *law*, the homiletic portion amounting to nothing more than introduction and conclusion.

From the Wulfstan collection I have selected seven homilies (xxvii being practically the same as xxxiii) which I think can be safely assigned to the Archbishop. These, added to those accepted by Napier, make fifteen genuine Wulfstan homilies. Nine others show Wulfstan characteristics, though not sufficiently, I think, to justify one in ascribing them to him. Of those which remain, I have indicated the sources so far as I have been able to find them. New light will doubtless be thrown on the whole subject when we shall be so fortunate as to have a critical edition of all the Anglo-Saxon homilies.

LIFE.

I was born at Kinard, South Carolina, July 17, 1864. While attending Newberry College, I received an appointment to the South Carolina Military Academy, from which institution I was graduated in 1886. After teaching two years in the Male Academy at Newberry, I returned to my Alma Mater, where I remained three years as Assistant Professor of English. In 1891 I entered the Johns Hopkins University, where I have pursued graduate courses in English, German, and History. I have attended the lectures of Professors Bright, Browne, Wood, Adams, Emmott, Greene, and Dr. Learned, to all of whom I desire to make this public acknowledgment of gratitude for their kind assistance. Especially am I indebted to Professor Bright for constant help and encouragement.

May, 1895.

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